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Jewish France

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BOOK ONE

THE JEW

The deeds and actions of the Jews, as well as their customs, are things unknown to the world. We think we know them because we have seen their beards, but we have only seen that and as in the Middle Ages they are still a walking mystery.

Common places on the Jew. - The real guy. - The Aryans and the Semites. - Absence of any ideal and any spirit of invention. - The variations of Renan. - A conference in front of Alphonse de Rothschild. - The oppression of the Jew. - Contempt of the goy . - The civilized Jew and the natural Jew. - The Schlossberg. - Impotence of the Jew to understand the high art. - The ignorance of the Jews in the Middle Ages. - The physical constitution. - The Portuguese Jew and the German Jew. - The voice of the race. - *Daniel Deronda* . - The lost tribes. - *Claude's Wife* . - The Jews of the Sahara. - Chinese Jews. - The Falachas. - *Coningsby*. - The solidarity of the Jews. - The screams of the Jew. - Pacifico, Levy de l'Enfida, little Mortara, Victor Noir, Lipmann, Selikowitch. - The Duchess of Berry and Deutz. - A case of conscience judged by Crémieux. - Jewish espionage. - Jewish crime. - A passage from Maxime du Camp. - The celebrities of the robbery. - The associations of Jewish thieves. - The Peschard affair. - Almost absolute impunity granted to Jews today. - The big monopolies. - The Jewish kings. - Rehabilitations. - Levy Bing. - The spelling revolutionaries. - The Jews and the death penalty. - Jewish prostitution. - *Hierodules*. - Jewish women. - Influence of religious prescriptions. - The number of the Jewish population. Conflicting figures and documents. - The Jew from a nosological point of view - The immunities of the Jew before the plague. - The Jewish smell and Victor Hugo. - Jewish neurosis. - Its particular character. - Romantic existences. - M^{me} de Paiva. - Midhat pasha. - Naquet. - Policy and regeneration of the scalp. - The 1965 article. - The Jewish drama. - The degeneration of the race. - Jewish sadness. - The religious crises of Judaism. - The question of the Messiah. - Israel flagship of nations. - The modern Jew according to Renan. - The anti-Semitic campaign. - What must be done will be done.

I need at the beginning of this study try to analyze this particular being, so vivacious, so completely different from other beings: the Jew.

The task, at first glance, seems easy. No type has a more energetically characterized physiognomy, no one has preserved the clearness of the first effigy more faithfully. In reality what hinders us to understand it well and to paint it well are our own ideas, the point of view in which we place ourselves and which is absolutely distinct from his.

"The Jew is a coward," said the vulgar. Eighteen centuries of persecution endured with incredible strength of endurance testify that, if the Jew does not have combativeness, he has that other form of courage which is resistance.

When we see some men who are wealthy, who had honored names, serving a government that outrages all their beliefs, can we seriously call people who have suffered it all cowardly rather than renounce their faith?

"The Jew worships money. This observation of an obvious fact is still a declamatory phrase in the mouths of most of those who pronounce it.

Here are great lords, pious women, regulars of Sainte-Clotilde and Saint-Thomas-d'Aquin who leave the church to go and make salamalecs to a Rothschild who regards Christ as the most vile of impostors they adore. Who forces them to go there? Does the amphitryon that attracts them have an extraordinary spirit? Is he an incomparable conversationalist? Did he render services to France? Not at all. He is a foreigner, a German who speaks little, quintessentially and who often makes his aristocratic guests pay rudely for the hospitality he gives them out of vanity.

What motive brings these representatives of the nobility under this roof? - Respect for money. What are they going to do there? - Kneel in front of the Golden Calf.

What we said about the Duke of Larocheoucauld Bisaccia in our introduction can be applied to the Duke of Aumale. When the Duke of Aumale arrives, with a humble expression, to bow to Rothschild, who calls him the old *NCO*, when it would be so convenient for him to stay at home rereading the glorious history of his race, the descendant of the Condés implicitly admits that the action of having won a lot of ecus in more or less clean speculations is equivalent to the action of having won the battle of Rocroy, since one only goes to his equals and that he goes to these people.

Basically, all these scorers of money are very happy when those who have collected it want to share it with them.

After their forfeiture they are the first to laugh at themselves:

- Do you want to know what the voice of blood is? asked his friends a French duke who, despite his mother's tears, had married a Rothschild from Frankfurt, look ...

He calls his little boy, takes a louis from his pocket and shows it to him. The child's eyes blaze ...

- See, continues the duke, the Semitic instinct is immediately revealed ...

So let's put aside these commonplaces. Let us ask for a more careful and serious examination of the essential traits which differentiate the Jew from other men and begin our work with the ethnographic, physiological and psychological comparison of the Semite and the Aryan, these

two personifications of distinct races irremediably hostile to one another. to the other whose antagonism has filled the world in the past and will trouble it even more in the future.

The generic name of Aryans or Aryas, from a Sanskrit word which means *noble*, *illustrious*, *generous*, designates, as we know, the upper family of the white race, the Indo-European family which had its cradle on the vast plateaus of Iran. The Aryan race radiated over the world by successive migrations. The Ario-Pelasgians (the Greeks and Romans) stopped on the edges of the Hellespont and the Mediterranean, while the Celts, Ario-Slavs and Ario-Germans moved towards the West bypassing the sea Caspian and crossing the Danube.

Nothing, says Littré, can dispute the Aryan character with the Romans; the Latin they spoke is the sure sign. It is not without surprise, but with full certainty that modern scholarship has recognized the kinship of Latin with Greek, both with Persian and Sanskrit, and has ordered all these brothers, astonished at their brotherhood, in the same group.

Western Christians are the direct heirs of the Romans and, as such, they come under all the rights of their authors. But there is more ; when, in the light of linguistics, we examine their titles, we see that they have their own. Italians, as Latins, are, of course, Aryans; the Celts of Gaul and Albion are also; Celtic is a dialect of this language whose peoples have spread to the depths of the West. It is also from one of these emigrating peoples that Germania draws its language, and from then on it is said to be Aryan, like the others. For Spain alone there would be grounds for contesting; they are Iberians who are not attached to the Aryans nor by language or race; but the government of Rome, by a long possession and by a superior civilization, made them speak Latin, and in spite of the primordial diversity, it is no longer possible to separate them from the Italians and the Gauls of whom they became brothers by the education.

All the nations of Europe, as we can see, are therefore attached by the closest ties to the Aryan race from which all the great civilizations have sprung.

The Semites, represented by various families: the Aramaic family, the Hebrew family and the Arab family, seem to have originally started from the plains of Mesopotamia.

Without doubt Tire, Sidon, Carthage attained at one time a high degree of commercial prosperity; the Arab empire, later, had a fleeting splendor, but nothing in these ephemeral establishments resembles the fruitful and lasting civilizations of Greece and Rome, the admirable Christian society of the Middle Ages.

The Aryan or Indo-European race alone possesses the notion of justice, the feeling of freedom, the conception of Beauty.

Semitic civilizations, so brilliant that they appear, says Mr. Gellion-Danglar [1] very well , are only empty images, more or less crude parodies, painted cardboard decorations that some people are kind enough to take for works of marble and bronze. In these artificial societies, whim and good pleasure are everything and are only covered with the name of the prostitute of justice which is nothing. The bizarre and the monstrous take the place of the beautiful, and profusion has banished taste and decency from art. The Semite is not made for civilization and for the sedentary state. In the desert, under the tent, it has its own beauty, its own grandeur; he follows his path; it forms harmony with the rest of humanity. Elsewhere, he is out of place, all his qualities disappear: his vices stand out. The Semite, a man of prey in the sands of Arabia, heroic in a certain sense, becomes a villainous schemer in society.

From the earliest days of history we see the Aryan in struggle with the Semite. Ilion was a very Semitic city and the duel between two races explains the particular impact that the Trojan War had [2] .

The conflict continued through the ages and almost always it was the Semite who was the provocateur before being the vanquished.

The dream of the Semite, in fact, his fixed thought was constantly to reduce the Aryan into bondage, to put him to the ground. He tried to achieve this goal by war, and Littré [3] showed, with his usual lucidity, the character of those great thrusts which almost gave the Semites hegemony of the world. Annibal, who camped under the walls of Rome, was very close to succeeding. Abdérame who, master of Spain, arrived as far as Poitiers, could hope that Europe was going to be his. The ruins of Carthage, the bones of Saracens that the plow sometimes meets in the fields where Charles Martel triumphed, tell what lesson was given to these presumptuous.

Today Semitism believes itself to be sure of victory. It is no longer the Carthaginian or the Saracen who leads the movement, it is the Jew; he replaced violence with cunning. The noisy invasion was followed by the silent, progressive, slow invasion. No more armed hordes announcing their arrival by shouts, but separate individuals gradually aggregating into small groups, putting themselves in a sporadic state, taking possession without brilliance of all the places, all the functions of a country from the lowest to the highest. Instead of attacking Europe directly, the Semites attacked it from the rear: they turned it around; in the vicinity of Wilna, this

Vagina Judeorum [4], exoduses were organized which occupied Germany, crossed the Vosges and conquered France.

Nothing brutal, I repeat, but a kind of gentle taking of possession, an insinuating way of driving the natives out of their houses, of their jobs, a soft way of stripping them of their possessions first, then of their traditions, their customs and finally their religion. This last point, I believe, will be the stumbling block.

By their qualities as by their faults the two races are condemned to collide.

The Semite is mercantile, greedy, scheming, subtle, cunning; the Aryan is enthusiastic, heroic, chivalrous, disinterested, frank, confident to the point of naivety. The Semite is an earthling who hardly sees anything beyond the present life; the Aryan is a son of heaven ceaselessly preoccupied with higher aspirations; one lives in reality, the other in the ideal.

The Semite is a merchant by instinct, he has a vocation for traffic, the genius of everything that is exchange, of everything that is an opportunity to put in his fellow man. The Aryan is a farmer, poet, monk and above all a soldier; war is his real element, he goes joyfully to face danger, he braves death.

The Semite has no creative faculty; on the contrary, the Aryan invents; not the slightest invention was made by a Semite [5]. The latter, on the other hand, exploits, organizes, causes the invention of the Aryan creator to produce benefits which he naturally keeps for himself. The Aryan goes on adventure trips and discovers America; the Semite, who would have had such a wonderful opportunity to proudly tear himself away from Europe, from persecution and to demonstrate that he was capable of doing something on his own, waits until everything has been explored, everything cleared, to get rich at the expense of others.

In a word, everything which is an excursion by man into unknown regions, an effort to enlarge the terrestrial domain, is absolutely outside the Semite and above all the Jewish Semite; he can only live on the common, in the midst of a civilization that he did not create.

The Semite's misfortune - remember this fundamental observation in my memory - is that he exceeds always an almost imperceptible point that should not be crossed with the Aryan.

The Aryan is a good-natured giant. He is happy as long as one of those legends is told to him which his imagination in love with the marvelous needs. What pleases him are not adventures like the Semitic *Thousand and One Nights*, where enchanters discover treasures, where fishermen, casting their nets in the sea, remove them full of diamonds. It is necessary, for him to be touched, that on the web of all these fictions a being stands out who devotes himself, who fights for a cause, who sacrifices himself, who goes like Parsifal through a thousand dangers to conquer the Saint. -Graal: the cup filled with the blood of a god.

The Aryan remained the candid being who swooned in the Middle Ages listening to the *chanson de geste*, the adventures of Garain le Loherain, Olivier de Béthune or Gilbert de Roussillon who, after refusing to marry the daughter of a sultan, pierced five thousand disbelievers with a single blow of a lance. He listened for a long time to the legend of '89 as he would have listened to the story of a knightly cycle. A little more and the editors of the *French Republic* would have made him believe that the members of the government of National Defense, mounted on fiery horses, like the old valiant ones, had braved the most frightful dangers to win the battle of the Morgan loan. While he is naively interested in these feats, nothing is easier than to take away his purse and even to take off his boots under the pretext that they would hinder him to walk in the path of progress.

In the Aryan, I repeat, we can do anything; only we must avoid annoying him. He will allow himself to be robbed of everything he possesses and suddenly will become furious for a rose that they will want to tear from it. So suddenly awakened, he understands everything, takes again the sword that was lying in a corner, slaps like a deaf man and inflicts on the Semite who exploited him, plundered him, played him, one of those terrible punishments, of which the other bears the trace. for three hundred years.

The Semite, moreover, is not at all astonished. It is in his temperament to be an oppressor, and in his habits to be chastised. He almost finds a certain satisfaction when everything is back to normal; he disappears, vanishes in a fog, hides himself in a hole where he ruminates on a new combination to begin again a few centuries later. When he is calm and happy, on the contrary, he experiences what a very intelligent academician called: *nostalgia for San Benito...*

The intelligence of the Semite, so perceptive and so delicate, is at bottom limited; he has neither the faculty of foreseeing, nor that of seeing beyond his curved nose on the earth, nor the gift of understanding certain small delicate nuances like flowers and which are the only things in this world which deserve that the man exposes his life without regret.

Renan distinguished many of these points. "The Semitic race, according to him, is recognized almost entirely by negative characters; it has no mythology, no epic, no science, no philosophy, no fiction, no plastic arts, no civil life; in all, absence of complexity of nuances, exclusive feeling of unity [6].

Morality itself, he said, was always understood by this race in a very different way from ours. The Semite does know little about duties except to himself. Pursuing his revenge, claiming what he believes is his right, is in his eyes a kind of obligation. On the contrary, to ask him to keep his word, to dispense justice in a disinterested manner, is to ask of him something impossible. Nothing therefore holds in these passionate souls against the untamed feeling of *self*. Religion, moreover, is, for the Semite, a kind of special duty, which has only a very remote link with everyday morality.

Elsewhere he adds:

The spirit of the Semitic peoples generally lacks breadth and delicacy. Interest is never banished from their morals. The ideal woman, of whom the book of Proverbs xxxi, 100 and following traces the portrait for us, is a thrifty woman, interested, profitable to her husband: but of very low morality. The holiest man among Jews and Muslims does not fail to commit atrocious crimes to achieve his ends. Semitic poetry hardly offers us a page that has a charm of sentimentality. When love is expressed there, it is in the form of a lascivious and burning pleasure, as in the *Song of Songs*, or in the form of a harem courtesy as in the Moulakar [7].

All this, it is true, is written before the incredible successes of Semitism in recent years. Nothing is curious to study like the way in which this man, so well endowed from the artistic point of view, so low from the point of view of character, lies down on his stomach before these triumphant men.

He recognized, in 1862, in his opening speech for the Hebrew course at the College de France, that the Jews everywhere formed a separate race. In his conference at the Saint-Simon circle in 1883, he stated against all evidence that Judaism was not a race, but simply a religion.

It should be added that if the Jews have some interest at the present time in having Renan publicly support this thesis, which is absolutely false, they declare the opposite among themselves in the most precise and formal manner. Nothing less equivocal than this passage from the Archives [8].

" *Israel* is a nationality. We were born Jews," *natu*, because we were born Jews. The child of Israelite parents is Israelites. Birth places on him all the duties of an Israelite. It is not by circumcision that we receive the quality of Israelite.

No, circumcision has no analogy with Christian baptism. We are not Israelites because we are circumcised, but we have our children circumcised because we are Israelites. We acquire the character of Israelite by our birth and we can never lose that character nor give up on it; even the Israelite who denies his religion, even the one who is baptized, does not cease to be an Israelite. All the duties of an Israelite continue to devolve upon him.

Let us add that these duties the Israelite almost always fulfills them, he serves his race in another camp and is only the more useful to Israel. It is generally to him, in fact, that Christians abandon themselves most ardently, it is to him that they confide their most secret hopes.

In his desire to please the Jews, Renan is not moved for so little. After having noted in the past that the alleged services rendered to civilization by the Jews of Spain were reduced to nothing, that the philosophical role of the Jews in the Middle Ages had been that of simple interpreters, he suddenly declared, in a conference organized by the Society of Jewish Studies, that the Jews are our benefactors.

The conclusion of the learned lecturer's speech, say the *Israelite Archives* of May 31, 1883, is that the future belongs to Judaism. It is to this religion, purified and free of its dross, that humanity will rally, because it alone will ensure the reign of justice, this ideal so superbly described by the great prophets of Israel.

The modern mind, Renan adds, the world by converting to the ideas of freedom, equality, tolerance, has become a Jew.

While he is speaking thus holding his hand closed,
We see the golden sequin that shines between his fingers.

Alphonse de Rothschild, in fact, chairs the meeting, which explains many things; he drinks milk, he pushes his back when he learns that the real equality is that he has three billion while so many French people are starving. He smiled at the speaker prostrated before him with a smile that was both protective and contemptuous.

What a valet! he seems to be saying. What a miserable man! shall we say [9]. Is he not to be pitied? All of you, young and old, who defend as best you can the victim of Calvary, the God whom your fathers prayed to, do you not feel happier than this apostate who kisses the hand of the executioner of Christ for a handful of crowns that are thrown at him with disgust? Do you believe that the old pastor robbed by Goblet, the poor priest of Savoy from whom the wretched Isaiah Levaillant stole his small salary, who say their *blessing* in front of a piece of black bread, do not have a more peaceful soul at bottom than this rich, well-paid academician and friend of the Rothschilds?

The defects of the Semite explain that the natural antagonism that exists between the Aryan and him is perpetuated through the centuries.

If you want to understand the history of the Middle Ages, take a look at what is happening here.

France, thanks to the principles of '89 skilfully exploited by the Jews, fell into dissolution. The Jews had monopolized all the public fortune, invaded everything except the army. The representatives of old families, gentlemen or bourgeois, were divided into two classes: some indulged in pleasure, had as mistresses Jewish daughters who corrupted or ruined them, horse dealers and usurers, also Jews, who were helping the girls. The others obeyed this attraction of the Aryan race towards infinity, towards Hindu Nirvana, Odin's paradise; they almost lost interest in the contemporary movement, they lost themselves in ecstasy; they hardly had a foothold in real life anymore. If the Semites had had a few years of patience, they were nearing their goal. One of the few truly wise men that they count among them, a disciple of Philo, a representative of the Jewish school of Alexandria, Jules Simon, would tell them what to do: occupy the land very slowly and leave the Aryans emigrate to heaven.

The Jews never wanted to hear that way; to the Semite Simon they preferred the Semite Gambetta. Under the pretext that this Fontanarose had made the French swallow the most enormous blunders, they supported, sponsored, supported him; they believed that he was going to rid them of this Christ whom they hate as on the day when they crucified him. Freemasonry gave, Jewish newspapers raised public opinion, gold was lavished, police commissioners were largely paid who, until the last moment, refused to be guilty of a crime.

What happened ? What we said above. The Aryan, annoyed, troubled, wounded in the feelings of nobility and generosity innate with him, felt the red rise in his face in front of the spectacle of unhappy old men dragged out of their cells by argousins. It took him a little time to think, to collect his ideas, to reflect.

- Finally in the name of what principle do we act? he asked.

- In the name of the principle of freedom, the newspapers of the Porgés, the Reinach, the Dreyfus, the Eugène Mayer, the Camille Sée, the Naquet replied in unison.
- What does this principle consist of?
 - In this: any Jew leaves Hamburg, Frankfurt, Wilna, anywhere, he amasses a certain number of millions at the expense of the goym , he can take his crews everywhere, his home is inviolable, unless there is a warrant to bring in, which naturally is never issued. On the contrary, a native Frenchman, a *natural Frenchman* , to use the word of Saint-Simon, strips himself of everything he possesses to give it to the poor; he walks barefoot, he lives in a narrow, whitewashed room that the servant of Rothschild's servant wouldn't want, that one is outlawed; you can throw it in the street like a dog.

The Aryan, awakened from his drowsiness, judged, not without reason, that from the moment when this famous tolerance which had been talked about so much for a hundred years was thus understood, it was even better to give blows than to receive them; he felt that it was only time to wrest the country from such less enduring masters. "Since the monk's robe is in the way of your frock coat, we'll give you the yellow rag, my old Shem." Such was the conclusion of these meditations. It is from this time that dates in France the first constitution of the anti-Semitic committee or, to be more precise, anti-Jewish.

What is happening in France has happened in Germany. The Jews had helped as much as they could at the Kulturcampft, driven with all their energy to the vexations against the Catholics. The Kulturcampft is over and the anti-Semitic war has barely begun.

By reading this book to the end, you will see the same fact reproduce itself under almost identical conditions at all times and in all countries.

It seems that the Jew, always returning to the methods which always make him hunt, is truly obeying an irresistible impulse. The idea of conforming to habits, traditions, the religion of others does not enter into these brains. It is you who must submit to the Jew, comply with his customs, remove everything that hinders him.

Observe it, from this society of the past, they are willing to accept anything that flatters their vanity; they seek with grotesque eagerness the military titles of barons and counts which go to these money handlers like a woman's hat to a monkey. There is no abject tamper or dealer in security chains belonging directly or indirectly to Israel, who is not at least a Knight of the Legion

of Honor [10]. But there the condescension ends; as soon as one of our uses shocks them, it must disappear [11].

The right of the Jew to oppress others is part of his religion, it is for him an article of faith, it is announced in every line in the Bible and in the Talmud.

You will rule, say the Psalms of David (ps.2), you will rule the other peoples whom you subjugate with a rod of iron, you will break them like the potter makes a vessel.

He will gradually consume the nations before you in parts, says Deuteronomy, for you could not exterminate them all together, lest the beasts of the earth multiply too much.

He will deliver their kings to you. You will destroy even their name. Nothing can resist you.

Against the Christian, the gentile, the *goy* (in the singular *goy*, in the plural *goyim*), all means are good.

The Talmud contains, in this respect, assertions which our deputies, so touchy in theology, would take good care not to bring to the rostrum, on pain of having the counters of the Jewish banks where they sign their name closed in their face.

We can and we must kill the best of *goyim*.

The money of the *goyim* is vested in the Jew; therefore it is permissible to steal and deceive them [12].

The social evolution of the Semite itself is absolutely different from ours. The type of the Aryan family in the state of civilization is the Roman *gens* who became the feudal house. For long generations the vital force, the genius are saved, then the tree whose roots plunge into the ground carries at the top an illustrious man who is like the summary of the qualities of all his family. The predestined being sometimes takes a century to develop, but from the most humble extraction comes one of those complete figures, charming and valiant, heroic and literate, as our history counts so much.

In the Semitic race things are different. In the East, a camel driver, a water carrier, a barber is distinguished by the sovereign. Suddenly he was a pasha, vizier, confidant of the prince, like that Mustapha-ben-Ismaïl who entered the Bardo by selling small cakes and who, according to the

gruff expression of M. Dauphin, attorney general, "gave day and night services," which earned him from our government, unscrupulous as we know, the cross of Grand Officer of the Legion of Honor.

It is the same with the Jew. Apart from the priestly families which constitute a true nobility, the nobility does not exist; there are no famous families; some are passed on credit from father to son, in none glory is bequeathed.

In less than twenty years, if the circumstances are favorable to him, the Jew reaches all his development; he is born at the bottom of a *judengasse*, he earns a few sous in a first operation, he sets out for Paris, gets himself decorated by the intermediary of some Dreyfus, buys a title of baron, boldly presents himself in a large circle, takes on the appearance of someone who has always been rich. With him the transformation is in some way instantaneous; he does not experience any astonishment, he is absolutely unaware of certain timidities.

Take a Russian Jew to his home, under his filthy thouloupe, with his corkscrews and his earrings and, after a month of bathing, he will settle in a box at the Opera with the aplomb of a Stern or of a Gunzburg.

Take as opposition a brave French building contractor, very honorably enriched, he will always seem a little borrowed and embarrassed, he will flee too elegant circles. His son, born in better conditions, initiated into the refinements of life, will be quite different. The grandson, if the family continues in rising to remain honest and Christian, will represent the true gentleman, he will have a delicacy of thought and a nobility of feeling that the Youtre will never have.

On the other hand, if the Jew immediately arrives at the level of balance he never succeeds in distinguishing. Apart from certain Portuguese Jews who, young, have beautiful eyes, old, a certain oriental majesty, you will never find in any of them that *je ne sais quoi* of calm, easy, courteous, dignified a great authentic French lord, a French by race, had he worn his clothes, is recognized everywhere. The Jew is insolent, never proud; it never goes beyond this first degree which, moreover, it reaches very easily. The Rothschilds, despite their billions, look like clothes dealers. Their women, with all the diamonds of Golconda, will always look like merchants in the toilet, not in their Sunday best, but in their *slaughter*.

The Jew will always lack vis-à-vis the Christian what is the attraction of social relations: equality. The Jew - let this observation be taken into account again - will never be the equal of a man of Christian race. He crawls at your knees, or he crushes you under his heel; it is below or above, never next to it.

Those of my intelligent readers into whose hands this book will fall need only recall their memories. Even in a ten minute conversation with a Jew this phenomenon appears. As soon as you surrender yourself with him to this familiarity, to this good nature, to this freedom which is the charm of worldly businesses, he immediately rides on your back, he waits on your brain, he removes you; it must be held in the hand carefully. Whether you are chatting with a millionaire or with a needy person, you have to remind him at all times who you are and who he is ...

Another cause makes the Jew unfit for relations where one proposes to oneself another end than interest, and that is the monotony of the type; he does not have that refined culture, that intellectual superfluity, so necessary, which is the salt of all maintenance; one only very rarely meets with him these brilliant and chimerical theories, these piquant insights, these amusing paradoxes that certain talkers sow at random in their words. If he were provided with these ideas the Jew would take care not to waste them among his comrades and he would try to make money from them, but in reality he lives on the masses. It is a monotone, and the longest chat offers no surprises with it.

While the Aryan race has an infinite variety of organizations and temperaments, the Jew always resembles another Jew; he has no faculties, but a unique aptitude, which applies to everything; the Thebouna, that *practical subtlety* so praised by the Moschlim, that marvelous and inanalysable gift which is the same in the politician as in the broker and which serves him so admirably in life.

It is the *natural* Jew that must be seen to understand the civilized Jew. The Schlossberg of Presbourg in particular gives a good idea of the intermediate state between the sordid Jew of Galicia and the almost elegant Jew of the capitals.

Imagine on the sides of a mountain a causeway that climbs arid, dusty, whitish. To the right and toon the left, stalls or small low houses like those in the East, lined with bars as in the Middle Ages. On the public road swarms pell-mell in the middle of garbage of all kinds, old scrap, disparate furniture, piles of vegetables, piles of refuse, a population of seven to eight thousand Jews.

There are old men who are surprisingly ugly next to adorably beautiful young girls draped in rags; the frock coat nevertheless dominates among men who relate to the present by the top hat, and to the past by the bare feet which contrast with the hairstyle.

The general appearance, however, arouses more a feeling of modern life than a feeling of the past. To tell the truth, he seems to recognize figures of knowledge every moment , and this corner of the ghetto looks like a little Paris. These two smart-looking otters cutting up the sets of a theater, aren't they Dreyfus and Lockroy? This man sprawled on a couch of reps displayed in the street and on which we have placed cabbages, does he not have a striking resemblance to Stern, of the circle of the rue Royale? Look at this bony young girl, who walks barefoot, covered only in a dirty tank top and a petticoat that only goes up to the knees, it is Sarah Bernardt as a child. Here M^{lle} Isaac biting his mouth what do you want from a bunch of raw corn. Examine this woman who struts on her doorstep, doesn't her look remind you of the insolent and silly neck movement of a famous baroness at the same time, that proud goose neck that has no relationship with the graceful and supple undulation of the *Lagide au col de cygne* that Gautier sang? Put velvet, diamonds, correct clothes on everything people of dealers, receivers, pawn shops and you will have a premiere room.

They themselves seem to have the notion of this situation. Both arrogant and humble, they appear to be philosophically awaiting the tidal wave which will bring them to the city; to fortune, to honors. They are not in a hurry and do not find themselves unhappy.

In the center of this district full of rags stands a synagogue in the oriental style which is a marvel; it is shown with complacency abroad; we even sometimes take the curious goy for some brother who has arrived who wants to realize the position of the late brothers. I gave twenty kreutzers there to a woman in huge boots who absolutely wanted to kiss my hand. "Useless, old woman," I said to her, "I am delighted to be agreeable to you; your son will probably be my master and I would be very happy to earn a piece of bread by sticking strips in his journal. "

A Christ, bending under the painful burden of the cross, whose expression draws you tears, indicates the place where this free ghetto ends where the Jews voluntarily remain. Cautious in this country, and for good reason, the Israelites have only slightly mutilated this Christ before whom a lamp burns all night; they will compensate themselves when they are ministers, senators, deputies, municipal councilors, prefects in France by throwing in the garbage dump the crucifixes of our churches after those of our schools.

At the end of the climb we are in front of Schlossberg castle where the kings of Hungary were crowned for a long time and where Marie Thérèse lived. Nothing is striking like this burg where the fire has left only the walls; open to any wind, gaping, still formidable, it stands out with a stranger relief on the horizon. At the bottom of the Danube, no longer impetuous as it was on leaving Vienna, as it will be a few leagues away, but asleep, dreary, seeming to put up an inert

resistance to the steamboats which painfully ascend it. On the left, the island of Au with its taverns, in front of you sandbanks, in the distance the large islands called the *Golden Garden* .

In foggy weather, as it did when I went to visit what was once a royal residence, the place is deeply melancholy. The feudal world with its glories, its heroic memories, its triumphal pomp is in ruins like this abandoned castle; the new world is agitated a few steps from you in this Jewish city from which will emerge, until the hour of a Christian rebirth, the millionaires adulated by a servile society, the artists acclaimed on the faith of advertisements by the idiotic and idle crowd.

The artistic or literary merit of the Jews should not be judged by everything they print today. They would gladly say of all their scholars what they say of Rabbi Eliezer in the *Rabbinical Library* of Bartolocci: "When the firmament would be of vellum and when the sea water would change to ink, it would not be enough to write everything. that he knows. Christian masterpieces are left in the shadows; on the contrary, the bass drum is beaten for anything bearing the Jewish mark; the epithet of honor, the epithet *chover* , is awarded to the least plumpitif or to the most dreadful dauber who belongs *directly* or *indirectly* to the brotherhood.

The truth is, the Jew is incapable of exceeding a very low degree. The Semites have no man of genius the size of Dante, Shakespeare, Bossuet, of Victor Hugo, of Raphael, of Michelangelo, of Newton, and one would not understand that they had any. The man of genius, almost always unrecognized and persecuted, is a superior being who gives something to humanity, and the very essence of the Jew is to give nothing. No wonder they stick with an easy flowing talent. Their Corneille is Adolphe d'Ennery, and their Raphaël is Worms [13] .

In art, they have not created any original, powerful or touching figure, no masterpiece, they only admit what is sold, they do the sublime when necessary, the false sublime of course, but they prefer the bottom, this which allows them both to enrich themselves by flattering the gross appetites of the multitude and to serve their cause by turning into laughter the enthusiasms, the pious memories, the august traditions of the peoples at the expense of whom they live.

Is it about unleashing the howling band of the Clodoches with crossroads music? Strauss, the conductor, raises his bow. Do we want to ridicule the army as a terrible war is brewing? Here is Ludovic Halévy who invents General Boom. Is it appropriate for our enemies that everything that a people respects: heroism, honest love, immortal masterpieces are ridiculed to excess? Offenbach, the Prussian agent, is ready. Is it useful to dishonor the theater of Racine and Molière, to put the guillotine on the boards, and to introduce on our stage which was glorious a character who speaks? and D? The Jew Busnach offered himself to this task [14] .

Would you like the dance halls, where the youth of yesteryear frolicked with honest gusto, become a bad place? The Jew Markoswki is your man. Simia the Jewess, the androgynous Wolf is there to advocate all these turpitutes and to bring people of the world [15].

The blow is double, *moaning* as they say. While German Jews come to commit these infamies in France, other Jews write in Germany: "Here is where This is France, this is its literature, this is what it produces! "

When did the ancestors of these men pray with our people? In which corner of the village or town are their family graves? In what old parish register do you find the names of these newcomers who, less than a century ago, did not have the right to live on this land from which they now want to drive us? How do they relate to the traditions of our race?

Thus we respond to the real Germans, to the compatriots of Goethe and Schiller, by repudiating all these pornographies and all these operettas. They say to you then: "Too bad for you, you must not receive these people, you must well suppose that they came to you only to dishonor you and to betray you.

Just as a certain tiny theater, painting and music (a certain painting and a certain music always), are successful for the Jews, they are all the more easily assimilated to its processes as, in the current lowering of the artistic level , the mode of expression, the exclusively formal side prevails over the essence of the idea.

Note this new point again that you will not be able to quote a Jew who is a great French writer.

The Jew catches Parisian jargon admirably. Heine, Albert Wolff, Halévy whom we were talking about earlier, many of our German colleagues are more Parisians than we who were born in Paris. There is indeed a *chic* , an artificial allure, a conventional and artificial verve which the Jew appropriates immediately as soon as it is demonstrated to him that these chronicles, these operettas, these Paris articles are of an advantageous flow. In addition, his hatred for all that is beautiful and glorious in our past inspires him in this work of demolition by mockery to which the French applaud with a silly smile.

Speaking French is something else. To speak a language you must first think in that language, there is a close correlation between expression and thought. You cannot go to some Leven or some Reinach to naturalize your style as you naturalize your person, you have to have sucked the wine of your country when you are born, you have to have really come out of the ground. Only

then, whether it is a question of attacking like Voltaire, Paul Louis, or Proudhon, of defending like Louis Veuillot, does your sentence have a taste of the land drawn from a common fund of feelings and ideas.

What more convincing proof of this fact than Gambetta, whose astonishing phraseology we shall have the opportunity to appreciate further on?

The other, more cautious Jews have partly avoided this ridicule and are making a language of their own, the bizarre language now quoted in almost every newspaper, and which dilutes a certain gloomy banality into tasteless and gray periods.

By noting this invasion of our literature, we involuntarily think of the story of Rabbi Benjamin de Tudèle who, visiting Greece in the Middle Ages, encountered hordes of Jews encamped on Parnassus. Isn't the contrast touching? Sordid bands of those circumcised that Aristophanes so despised, installed among these laurelsroses which saw, in the radiant hours of Hellas, the god with the silver bow, Smynthée Apollo guiding the sacred choir of the Muses sisters!

This inability to assimilate into its very substance the language of a country extends to pronunciation. The Jew, who speaks all idioms so easily, always retains some sort of throaty accent that reveals him to an attentive observer. Richard Andrée noted this fact in his *Interesting Observations on the Jewish People*: "However clever," he said, "the Jews may be in appropriating the language of the country everywhere, and although they regard it in the long run as their mother tongue. , they seldom manage to speak it well enough so that one cannot distinguish them from the natives. Most of our educated Jews themselves have a special accent that makes them recognize them without looking at them. It is a mark of race which is found among Jews of all nations, Rohep (*First stay in Morocco*) was struck by the same phenomenon. "

Jews, he writes, can nowhere completely learn the language of the country they inhabit. We immediately recognize the German Jew by his bizarre pronunciation, it is the same with the Jews of northern Africa. One recognizes the Jew among a hundred Arabs by his accent, although he does not differ in appearance or costume. Nothing is more laughable than hearing a Jew speak Arabic and the language of the Barbary States.

Unable to set off on discovery in the regions of art, the Semite did not question the unknown fields of science either. Anything that is man's exploration of infinity, an effort to enlarge the earthly world, is absolutely outside his nature. He sells lorgnettes or manufactures spectacle lenses like Spinoza, but he does not discover stars in the immensity of the heavens like Leverrier;

he does not sense a continent on the horizon like Columbus [16] any more than he senses the laws of gravity in space like Newton.

Now that they are the arbiter of opinion, that they dominate in the academies thanks to the cowardice of the Christians, the Jews tell us stories from the other world: they kept the deposit of science in the Middle Ages ; they passed on the discoveries of the Arabs to us. Nothing is further from the truth, the Jews appeared learned using a few snippets of Aristotle's books, but as soon as we got to the source we realized that nothing came from them, despite their horror for them. relics, they simply played the role of the donkey in the fable.

For centuries they monopolized the exercise of medicine which made espionage easy for them by allowing them to penetrate everywhere, and they did not suspect for a minute of the circulation of the blood. Bail [17] , which is nevertheless very favorable to them, recognizes that they were a thousand times more ignorant still than their contemporaries in the scientific relation, they believed that the heavens were solid, the firmament, *rakiak* , was pierced with openings through which the rain fell. They looked at the *Luz* bone , like the root of the body where all the viscera ended, and which could neither be broken nor ground, they formulated axioms like these: "a little wine and bread taken on an empty stomach" preserves the liver of sixty diseases, "" this is a sure sign of a plethora of blood when dreaming of a crest of a cock. "

This does not prevent M. Darmesteter [18] , assistant director at the Ecole des Hautes Études, from asserting to us "that the Middle Ages sought its science and its philosophy in the ghetto." "

Let Mr. Darmesteter speak to us of the "deaf and invisible action" of the Jews against the Church; "Of the religious polemic which, for centuries, obscurely gnaws at Christianity," at the right time. But to claim that the Jews have rendered any service to science is to mock the candor of the young Christian men whom Ferry has commissioned this Jew to instruct.

It is to the Aryan that we owe all the discoveries large or small, printing, gunpowder, America, steam, the pneumatic machine, the circulation of blood, the laws of gravity. All progress has taken place through the natural development of Christian civilization. The Semite, we must not tire of repeating it, only exploited what genius or the work of others had conquered. The true emblem of the Jew is the ugly bird which cynically settles in the nest built by others.

Now that we have indicated the main features which are common to just about all Semites, let's take a closer look at race and species.

There would obviously be a very complete and very curious study to be made of the physiology of the Jew. Unfortunately, the elements are few. With their usual interpersonal skills, their

ordinary activity, the Jews got into all the anthropological societies, into all the associations that allow a title to be written on a business card, once there, they do everything to prevent that we do not deal with them too precisely.

The main signs by which we can recognize the Jew therefore remain: this famous curved nose, blinking eyes, clenched teeth, protruding ears, square nails instead of being rounded into an almond, too long chest, flat foot, the round knees, the ankle extraordinarily outside, the soft and melting hand of the hypocrite and the traitor. They quite often have one arm shorter than the other [19].

It is certain that the tribes have preserved almost intact the features which distinguished them in the past, many of which are indicated in the Bible. Gambetta, with his nose of such a pronounced curve, was connected with the tribe of Ephraim. It is the same goes for Reinach and Porgès, which explains their mutual sympathy. Black and hairy Camondo is from the tribe of Jacob. Henry Aron, with his eyes streaked with red filaments, claimed to belong to the tribe of Zabulon. The white and thin Kaulla is from the tribe of Judah. Lockroy, with his witty little head, is from Asser. The innumerable Lévys, despite apparent differences, belong to the tribe of this name. The tribes smell each other, feel each other, come closer to each other, but in the current state of this embryonic science, no precise rule can be formulated.

Apart from these shades of tribes still ill-defined, we must distinguish in the Jew two absolutely distinct types: the Jew of the South and the Jew of the North, the Portuguese Jew and the German Jew.

The Jews of the Portuguese rite, as we know, claim to have settled in Spain since the earliest times: they reject with horror any solidarity with the deicides, they even claim that the Jews living in Toledo then wrote to their brothers in Jerusalem for to distract them from committing such a great crime. Many historians, the Jew Emmanuel Aboab among others, in his *Nomology*, admit the authenticity of this letter in which Levi, head of the synagogue, Samuel and Joseph, Jews of Toledo, address the high priest Eleazar, to the men wise men, Samuel Canut, Anne and Caiaphas, Jews of the Holy Land. Graëtz, on the contrary, declares all these assertions erroneous, but it should be noted that he is German, that is to say animated with hostile feelings against the Portuguese [20].

However, the difference is very considerable between the two specimens of Jews.

Warmed by the sun of the East, the Jew of the South is sometimes handsome physically, it is not rare to find in him the Arab type preserved almost in all its purity. Some make one think with their soft and caressing velvet eyes, always a little false, their ebony hair, of some companion of the

Moorish kings and even of some Castilian hidalgo, for example, they must keep their hands gloved, the greedy and low race quickly appears in these hooked fingers, in these fingers always agitated by lust, always contracted for the kidnapping.

The German Jew has none of these gaits. The hunting eyes do not look, the complexion is yellowish, the hair the color of fish glue. The beard almost always of an indefinable reddish color is sometimes black, but of an unpleasant green black and which has the reflections of a faded frock coat. He is the type of the old man merchant, the low-level loan shark, the one-eyed tavern-keeper. Fortune, I have said, does not change them by touching them with its wand. When we see certain Parisian characters passing by, only *thoroughbred*s carried off to the woods in a landau decorated with a baron's twist, we have recollections of figures we have already seen, of traders in old stripes, of hawkers of thread and needles. These were described by a fellow believer belonging to a highly regarded and almost considerable family in Jewry, M. Cerfbeer of Medelsheim.

The German Jew, he says, is morally conceited, ignorant, greedy, ungrateful, low, crawling, insolent, physically dirty, mangy and ragged. Jews are imperious, gullible, slanderous, cantankerous and highly questionable in matters of conjugal faith [21].

The author then brings accusations against the rabbis that we do not reproduce, because a Christian writer never attacks a priest, whatever religion he belongs to, he leaves that to the writers of the Jewish press.

Among German Jews, connoisseurs distinguish one more variety: the Polish Jew with a big nose and frizzy hair [22].

The Jew of the South mixes a grain of poetry with his financial undertakings, he takes your purse from you - it is the race that wants that - but with the help of conceptions which are not lacking in a certain grandeur. Like Mirés, like Millaud, like Péreire, he willingly rubs shoulders with scholars, there are newspapers where people sometimes write in French, he seeks the man of the pen and is honored to have him at his table, at Strictly speaking, if the writer had made him earn a hundred thousand francs, he would put five hundred francs under his briefcase.

The Jew of the North does not even have the genius of commerce, he is the ducat cutter of the past, the one who, as was said in Frankfurt, subjected the crowns to the *operation of circumcision*. His colleague from the South is agitated, agitated, ingenious, he does not move, motionless and stagnant, he waits for the moment behind his counter, he depreciates securities

as he depreciates currencies, he gets richer without ever producing. One is the bouncy, cheerful flea, the other is the slimy, gooey louse, living in inertia at the expense of the human body.

The religious Semite, the one who still remembers the days when he opened his tent to pray in the rays of the rising sun, the relatively tolerant Semite too, is the man of the South. The hater, the maker of obscene caricatures, the one who spits on the crucifix, is the man of the North.

The Jews of the South, however, suffered much more than the Jews of the North, but they were less despised. Martyrdom, as it happens, grew the descendants of the victims, while the habit of living in public humiliations plunged the sons of German Jews into degradation.

Make no mistake about it though, the strongest, the real Jew is the Jew of the North. Pereire, poet and artist to a certain point, tried in vain to fight against Rothschild, he was obliged to give up the fight from which he had come out very bruised. The Jewish press and bank took Gambetta under their protection, and worked to make Crémieux's little secretary almost a big man because, despite his Italian nickname, he was a native German Jew.

It seems that by a fairly natural logic, the momentary triumph of the Jew must be embodied in the complete Jew, in the true Jew, in the most crawling Jew, the longest hated to the detriment of the already degraded, polished, civilized, humanized Jew.

Moreover, more importance than appropriate should not be attached to these divisions. Portuguese or Germans [\[23\]](#), Askenazim or Sephardim [\[24\]](#), as they say in Jerusalem, all, apart from temporary disagreements, stand closely united against the goy, the foreigner, the Christian.

The religious question itself only plays a secondary role alongside the question of race, which takes precedence over all other. In even those who have abandoned Judaism for two or three generations, the Jew knows how to find his own, he detects at certain signs if a drop of Jewish blood runs in their veins, sometimes even - which is very good - he spares an enemy because he recognized that it was a brother who had lost his way.

In *Daniel Deronda* [\[25\]](#), that marvelous study of Hebraism for which the Jew Lewes had his companion, Georges Elliot, the greatest novelist in England after Dickens, read two or three hundred volumes of history, this point is beautifully brought to light.

Daniel Deronda is a true hero of a novel, a handsome, young, intelligent, eloquent patrician who certainly does not suspect that he is from the family of Jacob, the attraction of the race pushes him to fall in love with a Jewess. . Then intervenes Mordecai one of these illuminated, one of these sectarians who lead the world at the present time for the benefit of the Semitic cause. He

recognized the co-religionist under the gentleman, he lifts before him a corner of the veil which hides this policy of the century incomprehensible to the superficial and the naive.

Daniel does not take long to know the whole truth. He is the son of a famous singer, the Alcharisi begged one of his lovers, Lord Mallinger, to adopt his son and raise him as a future peer of England. As the child grows up, the actress continues the course of her success, she marries a German prince, and when Daniel is a man of age, she decides to reveal this truth to him. that she thinks she should sadden him: "My mother," Daniel answers simply, "I am happy and proud to be a Jew."

Mordecai completes his initiation, he enumerates to Daniel the services he can render to his family, the action he can exercise, he shows him that it is necessary to restore the nationality of Israel. You would never guess why? "To serve as a model for freed Europe. Deronda understood, he found, according to his expression, "his social direction. He leaves for the East where all Semitism is in turmoil at the moment. He will probably have seen Gambetta before his death, he will have chatted with the Jewish bankers and influential Jewish politicians and said to them: "Come on, old brothers, try to kill a few thousand of these French fools on the far shores. will do good to Israel, to England... and to your purse."

We can understand the enthusiasm inspired in Alexandre Weill by this so powerful work which touches on so many things. No novelist in France would be able to write a book of this depth. All of modern Judaism is there with its interlopia, its cabotine mores represented by the Alcharisi, its permanent conspiracy, its socialist propaganda personified in Mordecai and, dominating all, the ardent faith in the mission of the race.

Thus from one end of the universe to the other, in America as in Abyssinia, Israel sends emissaries to discover the remains of the lost tribes among which Gad and loaddé have completely disappeared, while others are represented only by few members. We look for them with an impatience that is understandable, because as long as they are lost the family will be incomplete and we cannot think of rebuilding the Temple despite all the good will of the Freemasons.

To find them the Jew Benjamin, born in Moldavia in Folscherry and died in London on May 4, 1864, had visited Egypt, Syria, the Diabekes, Kurdistan, Mosul, Baghdad and Persia for many years. He had been nicknamed Benjamin II in memory of Benjamin de Tudèle, the famous traveler of the 12th century. Rabbi Mordecai thought he saw them in the Sahara, but the matter is not yet clear. Another Jew, M. Wiener, a teacher at the Lycée Bonaparte, has been looking for them in South America, and the funds of the Ministry of Public Education are used to

pay for missions which pursue this patriotic goal. After bringing happiness to the Jews of Algeria and Tunisia, we take care of those of Morocco and those of China. It is always that to be found while waiting for some new "Flatters" to die to go and announce to the lost that their co-religionists are the masters in Europe [26].

No Parisian has yet forgotten the premiere of *La Femme de Claude*, the only play by Dumas that has been completely knocked out. "It's too early ! It's too early !" Murmured the Jews gloved with expenses, at the same time delighted and frightened by the insolent declaration of Daniel that Dumas made speak as Cagliostro spoke coming to announce the future [27]. Alphonse de Rothschild, who never shone by bravery, he already saw himself locked up and obliged to return the three or four billion that he borrowed from us. Alas! France has ears not to hear and Dumas could say everything for sure that he would not be understood.

It is superb, moreover, the tirade of Daniel and without completely confessing all that Israel hopes, admirably sums up the Semitic action [28].

When Cyrus allowed the Israelites to return to Palestine, only the tribe of Judas reappeared, for we should not count some debris of the tribe of Benjamin. The eleven tribes of Ephraim were not reconstituted. What happened to them? where are they ? Some want them in Asia, others speak of Abyssinia or an oasis in central Africa, and now the Mormons claim to come out of it, asserting that they have approached this continent en masse. Well I believe, after long research, that I finally know the truth on this subject and that I am perhaps called to reconquer our homeland. We are in a time when each race has resolved to claim and have its own its soil, its home, its language and its temple. We Israelites have been dispossessed of all of this long enough. We have been forced to slip into the interstices of nations, from where we have penetrated the interests of governments, societies, individuals. It is a lot, it is not enough. It is still believed that the persecution has scattered us, it has spread us, and holding our hands today we form a net in which the world may well find itself caught when it occurs to them to become us again. hostile, or to declare oneself ungrateful. In the meantime we no longer want to be a group, we want to be a people, more than a people, a nation. The ideal homeland is no longer enough for us, the fixed and territorial homeland has become necessary for us and I am leaving to seek and raise our legalized birth certificate. So I have the chance to see the country and to go from China to the Salt Lake and from the Salt Lake to the great Sahara. Each to his own ideal and his folly, may He who is lead us, and as we have been saying for centuries in our feast days: Jerusalem next year!

There are, however, some inaccuracies, all the tribes are found except, as we said, Gad and loaddé, still believed to be on the trail of Gad who is mixed with the Nestorians and the Afghans [29]. It's forthat which Disraeli made England undertake, under the eternal pretext of an alleged offense which had never existed, the war in Afghanistan which cost so many men and so much money. Mr. Gladstone, at the great meeting held on October 8, 1881, at Leeds, strongly condemned this disastrous expedition which "had the result of alienating the friendly Afghans from the English, and of destroying the moral barrier which existed between England and the Russian Empire. "I am pleased to announce to you," he added, "that we have almost completely withdrawn from this mad and criminal enterprise and that we have been able to erase some of the most unhappy and scandalous memories recorded in the splendor of our history. "

The events of 1885 when England, in retreating before Russia, lost all her prestige in the Indies, and prepared for the imminent fall of her domination, prove to what extent Mr. Gladstone was right in this question [30].

The existence of Chinese Jews is known only from the XVIIIth century.

Father Ricci, the Jesuit, says M. d'Escayrac de Lauture, the first and the greatest missionary of his order in China, was also the first who made mention of the Chinese Israelites. Father Alexi visited them later. Fr. Goyani copied the Hebrew inscriptions from their synagogue, they were lost, but later copied by Fr. Gambit. Edifying Letters published in the XVIIIth century by the Jesuits do we know that these eminent men had learned. Since that time the missions have been less flourishing, the Protestant missionaries themselves have written more than seen, more written than risky.

It was during the Khar dynasty (that is to say at least two thousand years ago) that the Israelites appeared in China to the number of 70 families or groups bearing the same name. Their numbers seem to have shrunk, perhaps because many of them embraced Islamism a few centuries ago.

The Israelites first occupied several cities including Beijing. They are only found today in Khai-Fou, capital of the department of the same name Khai-Fou-Fou, as well as of the province and government of Kouan, a formerly immense and very populated city, much reduced after a flood which occurred in 1642, located to the south and about two leagues from the Yellow River, at 32 ° 52 'North latitude and 1 ° 56'30 "West longitude counted from Beijing.

The Chinese Israelites have a special respect for the book of *Esther* which they call *Ipetha mama* (*the great mother*). Their Torah scrolls have no periods or commas, on the pretext that God

dictated the Law so quickly to Moses that he could not put the punctuation.

Among these dispersed from the family of Israel, the Falashas are perhaps the most interesting.

They live, says Mr. Joseph Halévy in his report on his mission in Abyssinia, in the provinces of Chiré, Adubo, Arguedié, in the north, their complexion is black without being negro, they bear or pronounced Hebrew names according to Abyssinian custom, or names of circumstance, according to the custom of the ancient Hebrews and of the Queez race. They claim to be the descendants of the Jewish delegates who formed a procession of honor for Maqueda, the famous Queen of Sheba and for her son Menilek who had King Solomon as his father.

The Abyssinians speak incessantly of Jerusalem and count on the restoration of Jewish nationality.

Although the Jews are not kind to us, the story of a failed exodus of these poor people moved me in spite of myself. One day, Theodoros sleeps with a Falachas priest. Terrified, the unfortunate people suddenly decide to set out for this Jerusalem whose name comes up continually in their talks. They abandon their huts, the old men take the lead in the caravan, singing hymns and waving tree branches. No one in the troop suspects what the vast Universe is, they all expect to meet the Red Sea and cross it on dry feet like their fathers did. Soon they succumb with fatigue, they see the space always widening in front of them, exhausted they stop in Aksum, in Tigray, and decide to go back.

Alas! Hyenas and scorpions have taken over the abandoned huts. To punish the fugitives, we want to snatch their Pentateuch from them and they are forced to sacrifice their last cow to save their precious book.

Human villainy is everywhere the same. Whichever way you look, you encounter sadness and persecution. At the end of the world people, whose existence we hardly suspect, suffer, and die victims of the wickedness of men which is found identical in all latitudes.

But let's leave these distant Jews to come back to our European Jews.

The more pedigree than observant Jews, like Deronda, are almost as numerous as the others. If there is no short-robed Jesuit, there are what might be called short-robed Jews. Disraeli, who knew it, painted them beautifully on many occasions working mysteriously at the common work.

Who does not remember this passage from *Coningsby or the New Generation*?

This mysterious, cunning diplomacy, which causes so much concern in Western Europe, is organized and carried out mainly by the Jews, the formidable revolution which, at this moment, is brewing in Germany and which, in fact, will be only a second more important Reformation, and of which one still suspects so little in England, develops its development entirely under the auspices of Jews who have almost monopolized the professorship in Germany. Neander, the founder of spiritual Christianity and royal professor of theology at the University of Berlin, is Jewish. Benary no less illustrious, attached to the same University, is Jewish Wehl, the professor of Arabic in Heidelberg, is Jewish... But, as for the German professors of this race, their name is legion I believe that there are more of them. ten in Berlin alone.

Russia came to us a few years ago. However, there was never any friendship between the court of Saint Petersburg and my family. She has Dutch connections which generally supplied her needs, and our claims in favor of the Polish Jews, - a numerous and most degraded race of all the tribes - had not been to the Czar's taste. Nevertheless, circumstances brought about a rapprochement between the Romanoffs and the Sidonia. I resolved to go to St. Petersburg myself. When I arrived I had an interview with the Russian finance minister, Count Cancrin: I was dealing with the son of a Lithuanian Jew . The loan was related to business in Spain where I resolve to go after leaving Russia.

I had an audience with the Spanish minister, Señor Mendizabal: I found myself face to face with one of my own, the son of a Nuevo Cristiano, a Jew from Aragon. Following the revelations which transpired in Madrid, I went directly to Paris to consult the President of the French Council of Ministers. I found the son of a French Jew, a hero, a marshal of the Empire and that is only fair, because who do you want to be heroes, if not those who worship the God of armies?

- And is Soult a Jew?

- Yes, as well as other marshals of France and not the less famous: Masséna for example, - his real name was Manasseh, - but let us return to my anecdote. The consequence of our consultations was that we would contact one of the northern powers on an amicable and mediating basis. Our choice fell on Prussia, and the President of the Council approached the Prussian Minister who, a few days later, came to attend our conference. Count d'Arnim entered the living room and I recognized a Prussian Jew. So you see, my dear Coningsby, that the world is ruled by very different characters ... as those who are not behind the scenes imagine.

The painting is interesting and shows how, in various forms and different disguises, the Jew is in reality everywhere. The proverbial greed of Massena atrocities he committed in all his campaigns tend to confirm what Disraeli said of his Jewish origin, though the baptismal marshal was published in *the Intermediate* (n° 25 November 1882). Ney also appears to have belonged to the race. When in Soult opinion seems to me very risky.

Another assertion by Disraeli, who claims elsewhere that many of the Society of Jesus were Jewish is absolutely untenable. The Jesuits, to whom their opponents themselves have never refused a certain intelligence, have always distrusted the Jews like the plague. The rules of the illustrious Society are formal in this regard, they absolutely forbid receiving into the Society anyone who is descended from the Jewish or Saracen race, going up to the fifth degree. It is an absolute impediment, *indispensable*, for which the Father General himself cannot grant a dispensation. *Congregatio declaravit et statuit hoc decretum non essentialis sed essentialis impedimenti vim obtainere, sic scilicet ut nullus omnino superior ac ne ipse quidem Propositus generalis in eo dispensare possit atque ita deinceps integre inviolateque servandum esse* [31].

The only Jew that ever entered the order as a result of circumstances wholly exceptional could not stay [32].

These prescriptions are not surprising. In the past, in fact, we did not speak at all times of sociology, but there was a social science based on experience, the observation of facts, the study of types, we knew perfectly well what the power of heredity was. .

The precautions taken against the Maranes, the Judaizers, the Semites in short, who seem incomprehensible to a people in full decline like ours, responded to very just concerns of social self-defense. Do we not see, moreover, the only nation which is still solid, which still holds up, Germany taking up the question in exactly the same form and, without in any way dealing with the religious point of view, trying to react against the Semitic invasion?

It was on this ground that the Society of Jesus placed itself, because it in no way excluded from its bosom the unfaithful converts of Aryan origin. "For the Tartars and other Mohammedans who are either in Poland or in other countries, we leave it to NRP General to be able to dispense in the cases of degrees of kinship referred to above, because we cannot allege the same against them. reason" [33].

The Jesuit, moreover, is the complete opposite of the Jew Ignatius of Loyola, is a pure Aryan. The hero of the siege of Pamplona, the knight of the Blessed Virgin, is the last of the paladins. There is Don Quixote in this saint, of very modern appearance however, who later came to sit on

the benches of the University of Paris, as if he personified in him the movement in the process of being accomplished. in the world where the feather would henceforth play the role that the sword played in previous ages.

Regardless of this error, which proves that Disraéli knew the Jews better than the Jesuits, the English statesman is nonetheless interesting to consult.

In *Endymion*, Disraéli comes back again on this diplooccult matter which for a century has turned the world upside down.

The Semites today exercise a vast influence in business through their smallest, but most original branch: the Jews. There is no race which is endowed with so much tenacity and so many organizational qualities. These gifts gave him an unprecedented empire over property and unlimited credit. As you advance in life and gain experience in business, the Jews will thwart you in everything. For a long time they have sneaked into our secret diplomacy which they have almost seized upon, in a quarter of a century they will claim their open share of government. Now, these are races whose men and corporations, influenced in their conduct by their particular organization, must enter into all the calculations of a statesman ...

The short-robed Jews, it will be understood, render services all the more marked to the cause as they are less in evidence. In administration, in diplomacy, in conservative newspaper offices, in the robe of the priest himself, they live without being suspected.

The Jewish army therefore has three army corps at its disposal:

The true Jews, the *notorious* Jews, as the Archives call them, who officially venerate Abraham and Jacob and who are content to claim the possibility of making their fortune by remaining faithful to their God;

Jews disguised as free-thinkers (like Gambetta, Dreyfus, Raynal), who put their Jewish status in their pocket, and persecute Christians in the name of the glorious principles of tolerance and the sacred rights of freedom;

The conservative Jews who, Christians in appearance, united to the two preceding ones by the closest bonds, deliver to their comrades the secrets which can be useful to them.

Under these conditions the incredible success of the Jew, however incredible it may seem, the incredible way in which he swarms can be easily explained.

The strength of the Jew is solidarity. All Jews stand in solidarity with one another, as proclaimed by the *Israelite Alliance*, which has taken as its emblem two hands which meet and intertwine under a halo.

This principle is observed from one end of the universe to the other with truly touching accuracy.

We can guess what advantage, from the human point of view, this principle of solidarity gives to the Jew over the Christian who, admirable of charity, is foreign to any feeling of solidarity.

No one more than I, one can believe, admires this sublime flower that Christianity has made bloom in the human soul, this indefatigable, inexhaustible, ardent charity which always gives, which gives without ceasing, which gives not at all. money only, but the heart itself, the time, the intelligence.

What I would like to indicate in this work, which is a work of rigorous analysis, is the difference that exists between the solidarity of the Jew and the charity of the Christian.

Christians open their arms wide to all misfortunes, they answer all calls, but they do not stand among themselves. Accustomed, which is quite natural, to consider themselves at home in a country which belongs to them, they have no idea of forming close ranks to resist the Jew.

The Jew therefore quite easily gets the better of them by hitting them in isolation. Today, he is a merchant whose funds a Jew desires and whom all Israelite commerce is understood to slowly lead to bankruptcy. Tomorrow, it is a writer who embarrasses and whom the Jews reduce to despair and lead to drunkenness or madness. Another time it is a great lord with a beautiful name and who will have bullied a suspicious baron at the races, we manage to get the unfortunate one a Jewish mistress, a coulissier affiliated with the band comes to offer him an advantageous business sometimes the victim is baited by a first gain and finally she finds herself both ruined and noted with infamy.

If the merchant, the writer, the great lord had come to an understanding, if they had united, they would have escaped, they would have defended each other, each would have supported the other, but I repeat, 'they succumb without seeing each other, and without even suspecting what their real enemy has been.'

Thanks to this solidarity everything that happens to a Jew in the most remote corner of a desert takes on the proportions of an event. The Jew, in fact, has a way of squealing which is his own. It

was not in vain that he was told: "Increase and multiply, innumerable seed of Abraham. "

The shouting of the Jew always recalls those tumults of the Middle Ages, when an unfortunate bearer of yellow foulbrood, beaten up for some misdeed, uttered frightful laments which agitated the whole ghetto.

Unfortunately for delicate ears there is constantly a Jew in the world who cries out and asks for something. - What is he asking for? What we took from him, what we could have taken from him and finally what he could have won.

Very often the Englishman, who senses an affair, starts shouting behind the Jew and uttering guttural *aôh aôh* which makes the cacophony appalling.

Who remembers the Jew Pacifico only Thouvenel, then another representative in Greece, at a time when our representatives Were they neither Jews, nor servants of Jews, threatened, if he did not remain silent, to hang from the mainmast of one of our warships?

Who does not remember the Jew Lévy de l'Enfida?

Who has forgotten Mortara, this little Jew about whom all the press sold to Israel heaped insults on a holy pontiff who contented himself with saying to the boy with his angelic smile: "Dear child, you will never know what your soul is about me. will have cost! "

Father Momolo Mortara was a type, he exploited his son as Raphaël Félix exploited Rachel whom he had reserved the right, in his treaty with the American impresario, to show dead and covered with peplum in his coffin. Whenever Father Mortara needed money, he felt his pain renew and he went to find Cavour. Cavour, who claimed that the Mortara affair had helped him make Italy as much as Garibaldi, gave a few ducats to the grieving father, the French liberal newspapers which applauded Italian unity, as they should, with their ordinary patriotism, applauding German unity, sang their grand air of bravery against eternal fanaticism, the Holy Office, papal despotism, they shed tears over this father whom they called "a priestly victim." "

The death of Cavour and the occupation of Rome by the Italians ruined poor Mortara, who was discarded as soon as he was no longer needed; accused of murder, he went to the Bologna Assize Court on October 28, 1871, and was fortunate to be acquitted, thanks to the support of the Freemasons.

The Victor Noir affair is still remembered today. Victor Salmon, known as Victor Noir, was, according to the *ElbfZeitung*, the grandson of a Jew from the Palatinate called Salme or Solomon, who was in his youth and until 1789 ministering minister in Kirchheimbolandam. When

the Palatinate became a French province this Solomon enlisted, I do not know after what vicissitudes, in the Italian army, became an officer, abandoned the army to get married, undertook a small business, did not succeed and came to settle in Paris where he lived giving lessons.

Like all these descendants of cosmopolitan adventurers, Victor Salomon joined the Revolutionary Party. A twenty-fifth order reporter, he left his boulevard one day and came to insult and hit a prince of the imperial family in his house. The other, a little less softened by the well-being than his parents, uses the right of self-defense and shoots ...

If the deceased had been a Christian, they would have been buried and it would all have ended there. The dead man was called Solomon and in order to reach thirty thousand francs (from Judas the number thirty is favorable to his descendants), the Jews set up all of Paris and are on the verge of making a revolution.

An annoyed painter exposes a load of questionable taste. The mocked character, undisputed master of contemporary theater, academician, author of twenty masterpieces, far above such jokes, shrugs his shoulders and at most, on the advice of those whom Girardin called "mortal friends, Peacefully prepares to file a lawsuit. A Jew is there, feels the need to make people talk about him and he allows himself, unable to produce a work of art, to brutally damage an artistic creation. All the sympathies, which were for the veteran of French literature, immediately turn to the painter.

Imagine a pupil of our religious indignant at the sight of these vile caricatures, in which the masters who have brought up so many generations of eminent men are represented in obscene attitudes, suddenly tearing apart a filthy image. You hear from here the police superintendent:

- Monsieur, property is sacred, no one has the right to take justice into his own hands. All you have to do, in the way you are going, is to violate homes and pick locks. It is the prison then

Flat like a bug in front of Lipmann, because he was a Jew, the police superintendent - a Levy or any Schnerb - never had the thought of making this Jew who had deliberately destroyed an object which did not belong to him and on the subject of which a lawsuit was engaged.

As soon as the Jew intervenes in a matter, you are sure that a terrible uproar will arise.

How did Olivier Pain die? No one knows. His friends regret it, but the public does not care. By adventure, it turns out that the Prince of Bismarck, who wants to get closer to the Tories who have just returned to power and isolate France from England, said to himself that it would not be bad to have Lord Lyons insulted a little, who has been ambassador to France for many years.

The Jew Goëdschel Selikowitch then enters the scene. He is a former student of this school of higher studies which has gradually become a kind of Jewish seminary where revolutionary agents are brought up *on the spur of the moment*, he published a brochure entitled: *The Sheol of the Hebrews and the Sest of the Egyptians*. That's all we know about him, on the other hand he knows the most hidden things, he saw Olivier Pain shot, he affirms it on his honor, he declares that this attack cannot go unpunished.

We believe it, we organize *meetings of indignation*, we grossly insult England, the Queen, the Prince of Wales, diplomatic notes are sent. Rochefort swears that he will avenge on Lord Lyons the death of Pain. The Parisians know that the pamphleteer will limit himself to going to bet a few louis at the races the next day, but the naive are terrified, the English embassy closes its doors ...

A damned Jew was enough to organize this hustle and bustle. How does the Jew manage to disturb the world in this way? Don't ask me, I don't know. It's his secret, it's a special gift with him. "It comes naturally to him," as on *Numa Roumestan's drummer*.

Whatever country he belongs to, the Jew is sure to find the same support. Homeland, in the sense we attach to this word, has no meaning for the Semite. The Jew - to use an energetic *Alliance Israelite expression* - is *inexorable universalism*.

I don't quite see why the Jews would be criticized for thinking like this. What does Fatherland mean? Land of the fathers. The feeling of the Fatherland is engraved in the heart like the names written on a tree and which with each passing year digs and sinks deeper into the bark as the tree ages so that the tree and the name become one. One does not improvise a patriot, one is one in the blood, in the marrow.

Can the perpetually nomadic Semite have such lasting impressions?

Undoubtedly one can change country as certain Italians did at the time of the arrival in France of Catherine de Medici, like the French Protestants at the time of the revocation of the edict of

Nantes. But for these transplants to be successful, the moral soil must be roughly the same as that which one leaves, it is necessary that under the surface humus there is the Christian fund.

The first condition, moreover, for adopting another homeland is to renounce one's own. Now, the Jew has a homeland which he never renounces, it is Jerusalem, the holy and mysterious city, Jerusalem, which triumphant or persecuted, joyful or saddened, serves as a link to all his children who each year at Rosch Hashanah. say: "next year in Jerusalem!" "

Outside of Jerusalem any country, be it France, Germany or England, is for the Jew simply a stay, some place, a social agglomeration in the midst of which he can find himself well, of which he can even be himself. profitable to temporarily serve the interests, but of which it is part only as a free associate, a temporary member.

Here we come to a point that we have already indicated and to which we will have to return again: the indisputable weakening of French intelligence, the partial softening which is reflected both in a vague sympathy which consists in loving everyone and by a kind of envious hatred that drives us to hate each other. This is the case of certain lunatics who disinherit their children and overwhelm foreigners with good treatment.

If the brains of our fellow citizens worked the way regular and normal with which the brains of their fathers functioned, they would quickly be convinced that the Jew has absolutely no reason to be a patriot.

Think for a minute and ask yourself why a Reynal, a Bichofsheim, a Leven would be attached to the France of the Crusades, Bouvines, Marignan, Fontenoy, Saint Louis, Henri IV and Louis XIV.

By its traditions, by its beliefs, by its memories, this France is the absolute negation of the whole Jewish temperament. This France, when it did not burn the Jew, has obstinately closed its doors to him, covered him with contempt, made the most cruel of insults of his name.

I know very well that, according to them, a new France would have been born in the massacres of September, that it would have purified itself of its old glories with the blood which dripped from the severed heads of old men and women, that the revolution would have been, according to the expression of the Jew Salvador, "a new Sinai"

These are sound words but empty of meaning. A country remains what it was when it was born, like a growing child retains its original nature. France, Germany, England will never be homelands

for the Jews and they are perfectly right, in my opinion, not to be patriotic anywhere and to follow a distinct, personal policy in all latitudes, the *Jewish policy* .

Our ancestors, who were sane people, knew this perfectly well and they defended themselves. Do the same if there is still time, but do not be surprised, leave to Victor Hugo, who ended up entrusting his grandchildren to the care of a Jew, the indignant tirades against Deutz.

How charming, let's say it in parentheses, this episode! As all the actors are in their place! Here is the descendant of the Bourbons, the intrepid, chivalrous Aryan, convinced that everyone is like her, breathing with her fine nostrils the smell of powder ready to rush when the bugle of the Penissière resounds.

Who will she confide in? To some craftsman's son from the South, to some child from the Rey enclosure, to some brother of this Merault whose enthusiastic and generous soul Daudet has described to us in his *Kings in Exile*? No, a head of linnet leads this being without fear. It is the oily, slimy, crawling, oozy Jew who takes hold of this confidence. Not a Frenchman of good sense is there to say to the mother of his king: "Do you think so, princess, the fathers of this unfortunate man were burned, persecuted, driven out by the kings your august ancestors, he hates you and he is right. "

The other is also very natural, very interesting, very typical. He promises, without laughing, to restore the throne of Saint Louis who expelled his family, the altar of this Christ whom he considers the most contemptible of the deceitful. He even converts like a simple Bauër. He sells the princess because it is in the interest of his religion and moreover seeks in the operation - without this trait the race would not be complete - a whole *redit penefisse* .

The boos erupt, he lets the storm pass with the tranquility shown by his fellows when some *pouf* of purse, some theft more shameless than the others draw exasperated curses to them. Crémieux takes his attitude of the great days of hearing and declares that he refuses to defend this outrageous man who dishonors the Jewish people known for his proverbial loyalty. Deutz does not budge; then when the uproar has passed, he goes to find Crémieux: Brother, he said to him, the insults from all over Europe move me little but I value your esteem and I am aware of have always deserved it by acting in the best interests of Israel. "

Crémieux naturally nods and delivers the requested certificate to the good Judas.

It would be a shame, moreover, not to give the speech addressed to each other by the two Gaspards.

Deutz speaks like a brave deputy of the *Republican Union*, like his co-religionist Gambetta he would say, willingly: "clericalism is the enemy."

This writing, he says [34], is not a justification which he presents to his judges, he does not need it and his conscience, the most upright and the most severe of judges, sufficiently tells him that by stifling the civil war on the verge of rekindling itself more active and more devouring, by sparing the blood of so many generous citizens, by killing this party, irreconcilable enemy of our freedoms, it has rendered the country an immense service. [35]

I sacrificed, he concludes, my human interests to my convictions as a citizen.

Crémieux, the future boss of Gambetta, finds it very beautiful. The definition of *intention* by this perfect Republican would fill with joy this loyal Paul Bert to whom poor Escobar is only a child.

Intention, says the red casuist, *is undoubtedly what constitutes innocence or crime, but intention does not immediately occur in broad daylight and when the acts are prima facie of such a nature as to raise awareness. conscience, it is not the intention which one seeks, it is the acts which one sees and which one judges.*

To the ambiguities and quibbles of Crémieux, we are happy to be able to oppose the letter sent by Mr. Alexandre Dumas to Mr. Nauroy, March 13, 1883.

The scene that Dumas describes is really dramatic and beautiful.

Here is the letter in full.

SIR,

Here is the fact:

I had as a college friend, and as a close friend since, Henri Didier, deputy of Ariège under the Empire, died in 1868. He was the grandson of Didier, shot in Grenoble under the Restoration, at the following a Bonapartist conspiracy, and son of Didier who was secretary general at the Ministry of the Interior, when the arrest of the Duchess of Berry took place on the denunciation of Deutz. It was this Didier who was responsible for paying the whistleblower the 500,000 francs he had requested. My friend told me one day, by making me promise not to deliver the fact to publicity until after his death, which

his father, on the day of payment, had had him hide, he, a child aged ten years old. that time, behind a tapestry in his cabinet, and had said to him: Take a good look at what is going to happen and never forget it. You need to know early on what a coward is and how to pay him. Henri hid, Deutz was introduced. Mr. Didier was standing in front of his desk on which were the 500,000 francs in two packages of 250,000 francs each. As Deutz approached, M. Didier waved his hand to stop, then, taking tweezers, he used them to hand the two packages one after the other to Deutz, after which he indicated the door to her. Not a word was uttered during this scene which I am relating to you as it was told to me by my friend, the most honest man on earth. Here, sir, is all the information I can give you on this subject. I also don't know the date of Deutz's death.

Please accept, Sir, the assurance of my most distinguished feelings.

A. DUMAS.

According to a fairly accredited opinion, the very interesting pieces which made up the Deutz file at the National Archives have disappeared.

In any case, the communication of these documents was formally refused by the Freemason Ferry to Mr. Nauroy, as evidenced by a letter published by him in the *Figaro* of March 19, 1883 [36]. The pretext alleged by Ferry, in a letter signed by him, was *reasons of high propriety*. Isn't it nice to say these words from the pen of one of the members of this government of September 4, who emptied the drawers of the Tuileries with the shamelessness of a lackey, and delivered to the curiosity of all papers of a very intimate nature? For documents which are fifty years old, and which therefore already belong to history, the question, it seems, is quite different. It is true that it is about Deutz, the co-religionist of Rothschild.

A little suffocated by such a response from Ferry,

M. Nauroy asked *the Intermediary* for information on Deutz. But a new complication arose. M. Faucou, director of *the Intermediary*, received excessively curious information, but, either by a scruples which is explained, or by the fear of falling out with Israel and losing his small position at Carnavalet, he refused to communicate this information to Mr. Nauroy. The latter for a moment intended to sue him which he would naturally have lost.

What is certain is that Deutz did not die ruined in America. The thirty deniers multiplied by five hundred thousand francs prospered in his hands.

Deutz left two sons who took the name Goldsmith. The eldest perished in a shipwreck, the second is fixed in London.

Deutz's brother's name is Mr. Du... He does not seem to have asked for authorization to change his name, at least we do not find any trace of this authorization in the *Bulletin of Laws*, it is more likely that he will have followed the example of many German Jews and that he will be naturalized under a new name [37]. Mr. Du... has an enormous fortune won on the Stock Exchange, he is a regular at our theaters, he lives in a splendid apartment in the Opera district.

Deutz's sister still exists and is called Mme S.

The children are not responsible for the faults of the parents, such is the thesis invoked by Mr. Faucou, to refuse to Mr. Nauroy communication of the documents in question. This thesis would be correct if the children had given up the money of the crime, in which case they would be worthy of all the sympathies, but wanting to enjoy the well-being won by the infamy of the father and not wanting to endure the contempt deserved by this infamy is contrary to all morality. Under these conditions the good man, who would resist all temptations to leave an honorable name to his family, would be a simple dupe, a frank imbecile. The level of public morals is so low that Mr. Faucou's conduct will seem laudable to many.

Once again we should not judge the Jews according to our ideas. It is indisputable that every Jew betrays the one who employs him. Cavour said of his secretary the Jew Artom: "This man is precious to me for making known what I have to say, I do not know how he goes about it, but I did not say a word sooner than I did. he betrayed me even before leaving my office. "Why would God have created the Jew," said the Prince of Bismarck in his turn, if it were not to serve as spies."

Zedekiah poisons Charles the Bald. The Jew Meïre poisons Henry III of Castile, the Council of Ten discusses, July 9, 1477, the proposal of the Jew Salomoncini and his brothers who offer to poison Mahomet II by the Jewish doctor Vatcho [38]. The Jew Lopes, Elizabeth's physician, is hanged for having sold himself to Philip II. The Jew Lewis Goldsmith served as Talleyrand's spy in England during the First Empire, the Jew Michel was guillotined for having delivered military documents to Russia. Another Goldsmith steals, three years ago, the plans of the great Prussian General Staff. We know the role the Païva played before the war. Who does not remember the attempts made by the Jewess Kaulla to surprise our mobilization plans? Who has forgotten Esther Guimont and her famous political salon?

The Jew Gustave Klootz, whose parents or namesakes had, I believe, experienced some legal inconvenience in Paris around 1869, betrays General Hicks, who is slain with his troops by the soldiers of the Mahdi. Klootz receives a large sum of money and is appointed general.

Krajewski confides in the Jew Adler who sells him to Prussia and the old Polish poet is thrown into a fortress.

Faced with these facts, which it would be easy to multiply ad infinitum, it is obvious that this is not an isolated case which proves nothing against a collectivity, but of a special vocation to a race, the vocation of Abraham.

For the Jews, does this constitute espionage or treason? No way. They don't betray a homeland they don't have, they do business with diplomacy, politics, that's all. The real traitors to their country are the natives who let foreigners poke their noses into what is none of their business. The republican ministers who, not content with appointing an officer of the Legion of Honor Oppert de Blowits, German by birth and English by occasion, take him for confidant, hand over the secrets of our arsenals to him, are worthy of all contempt. But by what right would you prevent this Jew oscillating between two countries from favoring with his information the one of the two who pays the best?

This, of course, makes the study of the Jew very difficult from the point of view of criminality. As this excellent Crémieux says, it's *the intention* that is everything. The evil that the Jews do, appalling, unfathomable, unknown evil, falls into the category of crimes committed in the name of reason of state. To assassinate, to ruin, to rob the Christian constitutes for them a crime pleasing to God. As Eisenmenger explains in *Unveiled Judaism*, this is what they call making a *Korban*.

A certain Jew who, with the help of his co-religionists, has reduced to despair or suicide a Christian merchant whose place he wants to take, will be towards his family the most charitable, the most helpful, the most disinterested of friends. .

The absence of any serious statistical document, the skill with which the Jews, who are all in collusion with each other, hide their acts, surround, I repeat, any search for this kind of almost insurmountable difficulties.

In 1847, M. Cerfbeer de Medelsheim [39] had given some interesting figures although they were very empty.

There are, he said, in the twenty-two main prisons of the kingdom, about 18,000 condemned to various sentences.

Of these 18,000 condemned, the number of Jews is about 110. Now the total population of the kingdom being 34,000,000 inhabitants, the proportion of one condemned is about half a percent out of a thousand individuals.

The Jews on the contrary, being about 100,000, the proportion of condemned Israelites is therefore more than one in a thousand of their co-religionists.

It should be added that the Jews rarely commit violent crimes and that further supported by the particular Freemasonry that Bismarck calls *the Golden International*, *Golden International*, they almost always escape the law.

In the number of the *Revue des Deux Mondes*, of July 15, 1867, Maxime Du Camp published some information which took place, later, with certain modifications, in the beautiful book *Paris, its organs, its functions and its life*, information doubly interesting in the sense that the Jews not having yet invaded all the places, one can suppose that these facts have a rather exact basis. Today that Freemasonry has taken possession of the Prefecture, all the crimes committed by the Jews are blamed on those who are reported as Catholics. If you were going to ask for some documents on Israel, Brother *** Caubet, who is in the pay of *the Alliance*, would immediately challenge Jewish agents who would swear an oath that they saw you murder your father.

It is easy to understand that the innumerable Lévy, Salomon, Mayer, who populate the police headquarters from the police stations to the last job of security inspector, will only arrest one of their co-religionists at the last extremity [40].

Here is what Maxime Du Camp wrote at a time already far removed from us less by the years that have passed than by the changes accomplished.

The convictions that have reached Nathan father, mother, brothers and sons in law, at fourteen, represented a total of two hundred years in prison [41]. It is mainly the Jews who, indulging in humble but incessant misdeeds, perform these kinds of hereditary functions they are to be feared not for their audacity, for they seldom murder, but by their persistence in evil, by the inviolable secrecy that they keep between them, by the Patience that they deploy and the ease that they find to hide with their co-religionists. Jewish thieves seldom engage in an open struggle against society, but they are always in a state of deaf and shrewd struggle, it seems that they are taking revenge, that they are within their

rights and that after all they do not. only to seize, when the opportunity presents itself, a good of which their ancestors were so often and so violently stripped by our own.

Sometimes they get together in groups and fly on a large scale as one does business. [42] They have their correspondents, their warehouses, their buyers. This is how the Nathans, of whom I have just spoken, the Kleins, the Blums, the Cerf, the Levys, proceeded. Everything is good for them, the weights detached from the gutters as well as the handkerchiefs removed from a pocket. The chef usually takes the title of freight forwarder and makes shipments to North America, Germany and Russia. The Hebrew-German jargon, which they speak among themselves, is incomprehensible and is still used to mislead research. They are the first concealers in the world and hide their theft behind a profession ostensibly exercised.

An old Jew named Cornu, a former driver, was walking on a sunny day on the Champs Elysees. He is met by two thieves who are great admirers of his deeds who tell him:

"Well, Father Cornu, what are you doing now"

"Always the *great soul* , he replies with good humor, always the *great soul* . "

(The *great soul*asse is assassination followed by theft [43] !

All of this has little more than a retrospective interest. Cornu would no longer need to make a *big splash* , he would be minister of public works instead of being in forced labor and would draw directly from *the aerarium* . Nathan would teach France how to play monseigneur, he would be an officer of the Legion of Honor like Clément, and thus become the colleague of old soldiers very honored from such a neighborhood. Cerf would have taken its German name, it would have a magnificent hunt around Paris and, like someone you know, it would receive the elite of the Jockey. Having come into the world thirty years before, Hendlé, Cohn, Schnerb, Isaie Levaillant would have been *door breakers*in one of the Hebrew-German bands of which Maxime Du Camp speaks, they are prefects today. You might tell me that it doesn't change their occupation much...

..

After writing this, Du Camp was lucky to enter the Academy. Anyone who attacked the Jews, Toussenel, the learned poet, Capefigue, the author of fifty excellent volumes, even Goncourt who is just beginning to emerge from the shadows, has been kept out of success, on a slogan. Jewish press silenced all around him. If the thing is possible, where the enemy writer does not already have a notoriety that protects him, we simply set a trap for him in a district where a Jewish commissioner is on duty and voila.

The case, which makes it easier to study the Jew, is the assassination of the watchmaker Peschard in Caen, which is as interesting as a novel. There, all the accused are German Jews. Minder says Graft, Gugenheim says Mayer, Louise Mayer all have a characteristic physiognomy. Salomon Ulmo, the *fourgat*, apparently honest trader, actually affiliated with a gang of assassins, is particularly full of relief.

The word of the trial, the word, of Jewish policy in all countries and in all ranks of society, is said almost naively by Ms. Ulmo who responds verbatim to the president. "*In our religion, whenever we can remake a Catholic, it is blessed bread .*"

Nothing is more regular than these interiors of bandits, the assassination is only a speculation like any other and does not exclude the domestic virtues. The Ulmo family was admirably placed in Chaumont, a town which also contains quite a few Jews. The son, say the witnesses, was very attentive to business, he did not associate with young people of his age and never went to the cafe, he had the blindest submission to his dad. The most incredible parsimony reigned in this household, the expense hardly amounting to more than 35 or 45 francs. per month.

The Peschard affair dates back to August 30, 1857, it would be immediately hushed up today. It no longer pursues the Jews, under the current government, which in very rare occasions and when it is absolutely impossible to do otherwise [44].

When justice pretends to take care of the Jews, it is to be of service to them. Two years ago, a group of shareholders assigned Baron d'Erlanger and the debates revealed many facts that were far from clean. What is the Minister of Justice doing to prevent the case from proceeding? He had a substitute declared that an investigation had been opened against Baron d'Erlanger, and the tribunal was indeed forced to postpone the continuation of the debates. Needless to say, no one has ever heard of the result of this investigation which ended with a dismissal order.

Evidence of this almost complete impunity of the Jews is piling up before our eyes.

Is it necessary to remind Parisians of the story of this poor little Spanish courtesan, overflowing with gaiety and vitality, having an insurmountable horror for the very idea of suicide and who still passes for having thrown herself out of the window while was thrown from the top of the balcony by a Jew who had barbarian blood in his veins and who dreamed of a princely wedding?
- A simple inspection of the place a child would have recognized the improbability of this story.

In 1882, a woman, a Smyrniote, was arrested in a department store in the act of theft. This woman happens to be the sister-in-law of an actor of Greek origin who himself married a Jewish actress who tires Paris with the noise of her advertisements. Relative of a Jewess, it suffices, it is said that the thief suffers from kleptomania, perhaps because she came from the land of the Kleptes.

I am delighted, moreover, for her with this declaration and I am not far from admitting with Dr Lassègue that all shop thieves are sick. Imagine, however, a woman belonging to a Christian family and stealing a dime item from a Jewish store and you will see if she will be a cleftomaniac.

Sarah Bernhardt, outraged by Marie Colombier's book, invades her rival's apartment with three companions, armed with a whip which was, as Wolff says, the present of an illustrious warrior ". She breaks everything in her path. There is clearly a violation of domicile. Have we continued?

If General Ney's affair has never been clarified, it is because there was a Jewess involved, and we feared above all the consequences of a bigamy trial. Most of the bankruptcies of Jewish Commodity Commissioners, which are scams like the one Du Camp talks about, are settled. The goy is made to be stolen.

To cite only very recent facts, have we not seen two Jews from Mainz, the Bloch brothers, settle in rue d'Aboukir in 1882, have goods of all kinds delivered and flee in September 1883? , on the eve of a maturity of three hundred thousand francs? In August 1884 another German Jew, Mendel, established in the rue d'Enghien, disappeared, taking diamonds from the manufacturers of the Place de Paris for six hundred thousand francs. So try to do this in Germany.

The countless Jewish money changers who put their foot down with the savings of the poor devils who have worked all their lives to amass four cents go quiet like the Baptist. These are probably the police officers who carry their bags to the station, take their place at the ticket office and advise the chef de train not to wake them up on the way [\[45\]](#) .

The Jew Jean David, director of the *National Credit* , takes more than three million from the unfortunate people who have entrusted their funds to him. Twelve hundred people accuse him of breach of trust and our incorruptible magistrates, who refused a period of three days to convene a meeting of shareholders to the directors of the *General Union* against whom only one complaint, absolutely unjustifiable complaint, had been filed, quietly let David go. It is only by default that he is condemned by the eleventh correctional chamber to ten years in prison, to a fine of 3,000 francs and to 5 years of surveillance which, you can believe me, does not matter to him.

When we searched this David's house we found two hundred letters from deputies. An honest magistrate, who took it upon himself to arrest him for the first time when he was about to flee, seized forty thousand francs from him, ten thousand francs, by still excessive benevolence, were handed over to the wretch's wife, who wears a illustrious name in the history of the arts, thirty thousand francs deposited at the registry. The Estate refused to take the opportunity to recoup the fines owed to it and, thanks to the efforts of politicians, David was able to go abroad to enjoy the proceeds of his thefts quietly.

No doubt we still meet here and there a few naive substitutes who take their mission seriously and who do not hesitate to denounce the tricksters, even when they are Jews. The substitute Bulot had this courage in the business of Brelay and a second Jean David who had been one of Gambetta's acolytes [46].

Mr. Jean David, he said, has a great political situation, which required him to be all the more circumspect. When we have the honor of representing an electoral college, we are invested with a dignity that does not belong to you alone, we do not have the right to compromise it in such promiscuity, and to be in turn the colleague of a Philippart or a Giros.

Whatever bitterness I feel in expressing myself in this way, I am obliged to note that Mr. Jean David and Mr. Brelay have for too long ignored these duties. Mr. Jean David was at the Comptoir Industriel, at the Forges de Champagne, and Chairman of the Board of Directors of Messageries fluviales.

At the counter, he managed the *Press*, he is also one of the members of the council who admitted at the hearing that the *Press* had been paid a fancy price. He saw the end of the European Bank and the creation of the Comptoir, he followed his fortune to the end, he incurred a heavy responsibility, which you will appreciate.

These passages from a letter I received will make her understand it, it comes from a very humble shareholder. If a poor devil, like me and many of my comrades, had not seen on the issue prospectuses the known names of the deputies of his own district, Mr. Jean David, and especially Mr. Brelay, would he have subscribed? Certainly not. Fat and Adam that you are pursuing as a scam, that is good! But don't forget, please, those who lend their names to attract the poor gogo! Jean David and Brelay, these are the culprits! They took away the 5,000 fr. savings I had. "

What is it for ? Do you think David will bow his head under this deserved blight? Come on! He sneers as Raynal will sneer later when they talk to him about the dead in Tonkin, he seems to be saying: "My religion orders me what you condemn, I don't care about your assessments." "He is

sure, moreover, of impunity and convinced of punishable offenses in prison, he gets out of the situation with a fine of five hundred francs, which he will probably not pay more than his namesake at *Crédit national* paid his own.

You have to hear Macé tell you how the warrants, which the prosecution gave him to execute them immediately, were taken over by Caubet. "This man is a Freemason, you will not carry out this mandate!" "

How would Caubet refuse anything to Masonry? What prosecutions would he not stop for the brothers? What infamies would he not slip into the file of the adversaries? A few years ago, sitting behind his poor little stationery counter in the rue de Seine, he was anxiously listening for the sound of the hail bell ringing a child who came to buy a pencil or a sheet of penny pictures. . Today he receives a fabulous salary, he is an officer of the Legion of Honor and, in defiance of the regulations, he has, in his private service, a whole domesticity of agents diverted from their jobs, he says:. Francois, have our horses harnessed to our carriage to drive our house. "

This tacitly guaranteed impunity not only allows the Jews to wrest their savings from the unfortunate, it explains by the monopolization of this high cost of everything that weighs heavily on the poor.

Article 420 of the Penal Code, however, is formal, it punishes hoarding with a two-year prison sentence.

How is it then that Bidermann, who committed suicide in April 1883, at his partner, Mr. Carlin, has been allowed to monopolize oils from all over the world. It was the case or never to apply the *existing laws* .

All the newspapers gave details of this gigantic operation.

The commercial event of the week, said the *Journal des Débats* , is the collapse of this famous "operation" on rapeseed oil which had held suspicion for several months all the European markets. A union had been formed and, supported by great financial powers, had bought considerable quantities of oil in Paris, Berlin, Cologne, Hamburg and had, by its continual purchases, pushed up the prices by 75 fr. up to 105 and 110 fr. The operation had thus acquired 45,000,000 kilos of oil. In recent times, the situation had become very tense.

These formidable monopolies, which so deeply disturb the economic equilibrium and which give a few individuals a frightening power, are one of the striking aspects of the reign of the Jews. There are kings as the *Israelite Archives* call them . Ephrussi, owner of the 9 brands, is now the *king of wheat* as was Moses Friendlender, born in Oldenburg in 1822, and died in 1878 in San Francisco. Moses Ranger was the *king of cottons* , he made, in 1883, in Liverpool, a bankruptcy of 750,000 pounds, 18,000,750 francs. Stroësberg, whose real name is Baruch Hirsch Stroësberg was the *king of the railways* [47] .

The boldness with which these people deal with these huge transactions, which are just game for them. It's incredible. In one sitting Michel Ephrussi buys or sells for ten or fifteen million oils or wheat. No trouble; seated for two hours near a column at the Stock Exchange and phlegmatically holding his beard in his left hand, he distributes orders to thirty brokers who crowd around him with outstretched pencil. Sometimes M. de Gontaut-Biron, who is a regular at the Stock Exchange, comes to distract him by telling him about the little scandals in the world. In the morning he had already gone to Chantilly to watch his stable and make sure that Cunningham gave Sérénade a good job in the Route des Lions; he had lunch at the Cafe Anglais until three quarters of an hour;*personna grata* .

It is on this man, on the fancy which passes through his head to rise or fall, that the question of bread for thousands of human beings depends.

At the present time, it is useless to insist on this point, no serious research is possible on the criminal statistics of the Jews.

They even invented, for the Jews who had sorrows in less prosperous times for Israel, a kind of special rehabilitation, ministerial rehabilitation, which is about as legal as trespassing by decree. In the past, a bankrupt was only rehabilitated when he had paid his creditors in full. Mr. David Raynal changed all that in favor of Mr. Lévy Bing.

This time it is one of the bankrupt's co-religionists, Mr. Alexandre Weill, who protested by a letter published by *L' événement* in June 1883, with all the more indignation that the writer, a fanatic Jew, but upright character, is not fiddling Jewry ... and that afterwards he had lost 36,000 francs which, to use his picturesque expression, "had not been rehabilitated," no more than the twelve million of the other shareholders.

"What I know," said Mr. Weill in closing, "is that Mr. Raynal, the son-in-law of Lévy Bing, the linchpin of this unfortunate bank, is the brother of Mr. Raynal, who at this time is Minister ofI

don't remember what."

This David Raynal, one of Gambetta's supporters, is himself an extraordinary character. It appears in the Bottin de Bordeaux of 1883 with a named Astruc under the following mention:

Astruc (Fernand) and Raynal (David), shipping and forwarding agents, commissions, consignments, transit agency of the Suez Canal Company and vice versa, sardines in oil and tomato for export, rue Vauban, 10.

We can guess what independence this minister, who is a freight forwarder, was to bring in negotiations with railways and others.

One day I received a visit from Bing, a very remarkable man who looks like a respectable old man. He too wanted to operate his little revolution, it was the language he was targeting and he had published a large volume entitled *Linguistics unveiled*, the conclusion of which was this. "The use of the Phoenician language is necessary. Do not believe in a fantasy. The need is such among the Semites to disturb everything, to take possession of everything, to impose on the defeated Christians their language, their customs, their way of seeing, that the project has many members.

A M. de Malberg sponsored this idea in the *Moniteur Universel*, he proposed to found an academy of polyglots, "which will take care of the preparation of the grammar and the dictionary of a future universal language, as simple, as intelligible for all peoples, and as close as possible to the Phoenician, the original language".

Before Lévy Bing, the Jew Alexandre Jacob, the author of *Le Maudit*, known under the pseudonym poet, and who was a long time correspondent of *Le Temps*, had endeavored to demonstrate in the *Revolutionaries of the ABC*, that spelling was a prejudice and that you had to write as you spoke. This apostle of *fonography*, as he said, wrote an anti-Christian pamphlet according to his *neo-graphic system*: " *Mystical France or table of religious eccentricities of this time*, "Which earned him a year in prison. "Our spelling," he said in his preface, "has serious flaws, that is what will be recognized by all those who do not defend it solely out of stubbornness and prejudice. "

This irresistible tendency to upset word after idea is an absolutely Jewish trait.

The Jews, led by Jules Simon, are the most determined opponents of the death penalty, not for the penalty itself, since it was frequently applied in the kingdom of Israel, but because the religious formalities necessary for the execution of a Jew, would be very difficult to observe in our time.

The body of a condemned man, in fact, is considered, before the execution, as a corpse, and according to the prescriptions of the law, a Jewish corpse must not be touched by Christians.

The execution in 1817, in a town of Alsace, of a Jew named Isaac, was probably the last to take place according to the rules.

The ten principal Israeli inhabitants of the city asked to go up on the scaffold to form the "minian", the public prayers to be made by men over the age of thirteen.

The culprit, free from all ties, walked with a firm step, and was dressed in the *sarguenesse*, a white shroud in the shape of a long blouse, in which the dead are buried (a similar shroud is always given as a wedding present to a husband by his wife). He wore the *talith*, the linen veil that is worn during prayer and *tephilines*, philacteria that are applied to the forehead and left arm. The chief rabbi of Winsenheim was assisting him.

Isaac recited the *vidoui* for the last time, the prayer that the dying say and that is recited on the day of Atonement, and was tied to the board by his co-religionists themselves.

Note that in reproducing these details, I am not obeying any ulterior motive. This assistance given to an unfortunate man by his brothers seems to me absolutely touching, although we do not see Rothschild or Camondo coming to tie one of their comrades to the plank.

Let us add that the brotherhoods of *penitents* which have survived almost to the present day were set up precisely to help a poor devil slowly take a difficult step. Under the Empire, when an execution had to take place, we sent a service to Wolff, as for a *first*, we warned all the representatives on the boulevards of cosmopolitan interlopia, all the coconuts and all the casseroles. In the director's apartment, illuminated *giorno*, they drank and ate in every corner until the hour when the security chief had to say to the condemned: "Come, my little old, this is the moment. The Archbishop of Paris has never protested against these scandals. Did Mr. Darboy remember when he was a prisoner at La Roquette in his turn?

Today, Grévy graces pell-mell, between two pilots, the parricides, the poisoners, the murderers of old women and children. He is right. A society that supports the infamies we have witnessed for

six years has even lost the right to punish.

In any case, the respect shown by the government of the Restoration for the uses of a religion which is the very negation of our own, should be compared with the ignoble conduct held at La Roche-sur-Yon on September 22, 1882. , a public prosecutor affiliated with Jewish Freemasonry. We have not forgotten these scandalous scenes, the magistrate drunk with the morning white wine he drank with the turnkey, insulting, mocking, mocking this man who is about to die, insulting the priest who wants to console this unfortunate man, refusing the quarter-hour. time asked of him to celebrate mass. With its spelling errors, the letter Barbier wrote to his parents to announce that he was not allowed to receive the Holy Viaticum before his ordeal is one of the most poignant documents I have seen.

The poor priest, who had tried to do his duty and stood up to this unworthy magistrate, was naturally dismissed by the prefect Calvet. The public prosecutor was rewarded.

Do you want another example of a tolerance, this times almost exaggerated, from Christians to Jews? On February 6, 1875, that is to say when the conservatives were still the masters, we learned that the Israelite students, many at the Lycée Charlemagne, were scrupulous to attend the banquet because the meat was not *kosher* . The headmaster ordered the entire meal from an Israelite restaurateur, everyone ate *kosher* and "the sons of rabbis, say the Archives, were able to take part in Saint Charlemagne which is the first of all since it takes place at the high school which is patronized by the great emperor himself. "

Today, when it happens to be thin on Good Friday in a state-dependent establishment, the entire Jewish press opens its sluices of blasphemy and insults. "First ugly, he will anoint you, anoint ugly, he will puncture you. "

It is the Jews who provide the largest contingent for prostitution in the large capitals. The fact is undeniable and the *Israelite Archives* have recognized it themselves:

For a quarter of a century, they write, and we cannot choose a later date, moralists have rightly asked themselves: where does it come from that in all the great cities of Europe we notice, among the women of bad life? , a greater number of Jews than Christians? This question is unfortunately motivated, because, in Paris, London, Berlin, Hamburg, Vienna, Warsaw and Krakow, in what is commonly called the demi-monde, in public squares and even in brothels, we meet more Jews than Christians, taking into account the proportion that exists between the two populations [48] .

Vice, however, has a peculiar character among the Jews. Without knowing whether the fact is true or not for Rappaport, it is certain that a Jewish father and a mother sell their daughters

perfectly when they are poor, while in our big cities, our poor, alas! Are content, for lack of supervision, to let them give themselves up to the first comer. Jewish courtesans prostitute themselves for money, but coldly, without a shadow of drunkenness, with the definite intention of getting married when they have collected a nest egg, they then marry an actor, a merchant, a financier.

Last year, a gang of crooks were tried in Vienna (Austria) who, associated with girls, had wreaked countless havoc.

During the proceedings, the lawyer, charged with the defense of one of the accused, the Jew Glaser, said: Every woman has the right to sell her body and to try to make the best possible use of it.

The revolted public began to shout. The president expressed his indignation. Glaser was, however, in the pure Semitic tradition. The *hierodules*, the prostitutions in the temples of Cyprax and Paphos were in no way connected with the religion of Greece, they were of exclusively Phoenician origin.

The prostitute, moreover, serves Israel in her own way, she accomplishes a sort of mission by ruining and dishonoring the sons of our aristocracy, she is a marvelous instrument of information for Jewish politics.

The well-to-do Jewish woman lives in the Orient, even in Paris, takes an afternoon nap, keeps something closed and sleepy. She is a stranger to vio passionsslow, which so often disturb the heart of the Christian, that the faith no longer preserves, it is preserved precisely by this absence of any ideal, which is the characteristic of the Semites [49].

What is for the woman and for the man the great cause of the faults of the Aryan, this eternal escaped from the real world? It is the aspiration towards the ideal that takes the wrong path, the dream of a being superior to all others, the chimerical hope of meeting a soul mate of ours, the need to live, if only for a few hours, in the region of pure feelings, ardent loves, infinite tenderness. Neither the Semite nor the Semite have such exaltations.

You will never see a Jewess discussing religious matters about which she is absolutely ignorant. The Jew understood perfectly the danger that an instruction would have presented in which the blindness of Israel would have been quickly revealed and which, by comparison, would have enabled the woman to see that the fulfillment of the prophecies and the coming of Christ would not may be the subject of doubt for upright souls. The heart of the woman not having the hateful stubbornness of the brain of the man, it would have gone to the true God in a spontaneous

impulse. The Talmud formally forbids women from any such study: "Whoever teaches his daughter the holy law is also cut off.ble only if he taught her indecency. So says the Sota treaty (fol. 90 recto).

If she knows her religion only very superficially, the Jewess does not practice it less faithfully, even in the most agitated existence. See Miss Ada-Isaac Mencken, whom Rothschild tells us in the *Israelite Archives*, called *Deborah inspired by her race* and which for a moment had the vogue that Sarah Bernhardt was to have later; she remained true to her faith. After playing for thirty nights in a row in San Francisco, she suddenly stopped to celebrate the night of the *Nidre Kol* and went to spend it in a Polish *minian*. As soon as her co-religionists were attacked somewhere, she sent an article defending them to the *Israelite of Cincinnati*.

Here again we must praise the respect with which the Jews show a child of their race, whatever path she takes. Is she an actress, the world has never contemplated anything so beautiful, we swoon, we faint, we cry out in admiration as soon as it appears. When she returns to normal life, all doors are open to her.

The rehabilitation of women, which appears at every step in Dumas's work, from the *Ideas of Madame Aubray* to *Denise*, proceeds much less from Catholic forgiveness which erases sin before God and leaves its effects in front of men., than the infinitely more accommodating Jewish theory and which, on the condition above all that the sinner is a daughter of Zion, gives her all her rights in society. Even after the priest had spoken the words of absolution, the woman who had failed encountered in the civilization of old the jealous susceptibility of the Aryan on the point of honor, his innate need for an ideal which only included the immaculate flower. According to Dumas' expression, who, as always, conveys very well what he means, virginity is only a capital that we must defend, but that we can reconstitute when it is lost, the fall n is just a bad deal that you have to pass in the towel without feeling obliged to grieve all your life.

Whether it is an actress, a scholarship holder, a writer, you will always find that admirable solidarity which is the dominant virtue of the Jewish race which explains, which justifies, which almost legitimizes its success.

Let a filthy sheet bring an accusation against a Catholic, all the other Catholics run away, making desperate gestures and saying: I do not know him.

On the bench of infamy, at the foot of the scaffold, the Jews do not abandon theirs and do not allow "the big family" to be insulted on this subject. What more magnificent example of this

intellectual valor than the Peschard affair that we recalled earlier?

Mr. Bertauld, then professor at the Caen Law Facility and lawyer of the Peschard family, had indulged, in the face of the horror of the crime, to indignations which did not please, he had energetically blamed ordinary practices in Israel. .

This disappearance will compromise them, he had cried, but it doesn't matter, they are Jews, and they say all is lost for capital. Also Ulmo father is offered to you as a holocaust for the salvation of the son, if necessary, because the saved son will bring together in ever-faithful hands, between Jews, the deposit of this lethargy fortune. This precaution is natural to the breed of these men.

Ah! without my great ideas of general liberalism, I would be tempted to excuse our ancestors who tracked down this breed in the Middle Ages.

As soon as a general outcry arises, everyone gets involved, the central Consistory and the Paris Consistory meet, we decide that we will address the general prosecutor of Caen to have the offensive words withdrawn, several members of the Consistory go to the keeper of the seals to complain about the president of assizes who let horrific remarks pass without protesting, remarks that tended! insinuate that Jews love money.

This poor M. Bertauld, as we know, never passed for a model of firmness of character, he was not from the wood of which the de Harlays and the Mathieu Molé are made, he was wax from which they are made. Dauphin, it will be remembered that after having declared in the past that the law of congregations was unassailable, he hastened to declare the contrary, in return for a highly paid position as attorney general at the court of cassation. Terrified at the haro that rose above him, he retracted everything that was wanted, and for a bit would have said that it was the unfortunate watchmaker who had murdered the Jews.

In everything the Jews bring this beautiful zeal to the common cause [50] . The aristocratic public of applauded Tuesdays knows everything in the French Theater of jokes against religion. On the contrary, if a play is performed in which a Jew appears in an unpleasant posture, it is prevented by all means from representing it or it is made to fall. It is not only the Consistory which intervenes, each in its small sphere defends the race as it can.

Shortly after 1830, a play entitled *Le Préteur sur pawn* in which the usurer was a Jew was to be performed at La Gaieté . A 17-year-old child goes to find the director who was then the virtuous Marty, the one who only consented to act in a drama on condition of giving his blessing at the

end, he explains the thing to him. Marty cries bitterly, blesses the young man, and the usurer becomes a Christian.

Under the Empire, an opera-comedy *Don Pedro*, in which a Spanish Jew had an ugly role, unleashed a real storm.

The Jew Fould came to absolutely prohibit putting a Jew in the theater. In his remarkable work, *La Censure dramatique et le Théâtre*, M. Hallays-Dabot points out the ridiculous nature of this measure.

The theater, he writes, has its habits, its customs, its conventions which it is difficult to ignore, history has its types which cannot be suppressed with a stroke of the pen ... If the religious personality has right to respect, a fundamental condition of freedom of conscience, the first of all freedoms, the same cannot be said of the essentially human type of a race which, as a race, belongs to criticism, to the novel, to drama by its eminent qualities as well as by its natural flaws.
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The ministerial instructions were nevertheless carried out, the Jews disappeared from all parts. We went further, we chastised Shakespeare, so as not to hurt the circumcised!

The Ambigu-comique theater, Mr. Hallays-Dabot still tells, wanted to resume a drama, the *Jew of Venice* performed in 1854. The drama was an arrangement of Shakespeare's work. What would become of Shylock, the immortal creation that brings to life the centuries of oppression that the Jewish race had to go through, its muted struggles against the Christian, its joys, its triumphs, its humiliations, Shylock the striking figure whose sarcastic laughter and cries of despair light up a whole dark side of medieval life? The old Jew had to endure the common law. The memory of Shakespeare, the legendary side of the character, the time and place of the action, nothing saved Shylock. The fierce circumcised had to strip off his characteristic physiognomy to become a banal Venetian usurer. The play was repeated under the title: *Shylock or the Merchant of Venice*.

Imagine that we have never subjected such a mutilation to the work of one of the greatest geniuses of humanity, so as not to offend Christians, and you hear from here the protests of Paul Meurice and Lockroy.

But isn't it all Jewish? The race is not entirely in this contrast: now that they are the masters they vomit on us all the excrements that Ezekiel had swallowed; when they weren't yet than a tiny minority, they could not bear to be touched and immediately intoned the open air of the principles of '89.

I am not far from believing, with Mr. Alexandre Weill, that the religious and hygienic prescriptions of both the law of Moses exert a favorable influence on the moral and physical health of the Semite. Circumcision is obviously a preservative against early debauchery which dulls the senses by awakening them prematurely. Nothing is wise and tender at the same time like the very faithfully observed precautions with which the Jews sometimes surround their companion:

The woman three times holy and twelve times unclean,

as Alfred de Vigny says.

To disturb the physiology of the woman at certain times more painful still for the soul than for the body, has disturbed the source of life, it is to harm future generations.

While recognizing with what scruple the Jews observe these precepts, it must nevertheless be noted that all religions have dealt with these questions. Books written especially for the ministers of the priesthood initiate priests who, by state, must be chaste, into these mysterious secrets, and allow them to answer certain questions of a very private nature. These confessor's manuals, these moral medicine books generally remained out of sight like ordinary medicine books. It took a messy oddball like Paul Bert, a bastard - to use Goncourt's expression in *La Faustin* - to translate one of these textbooks and take advantage of his time in the ministry to flood the countryside [51].

No more than from the point of view of criminality, one cannot give any credence to the statistical figures on the civil status of the Jews. The figure of 45,000 Jews in France is definitively adopted, absolutely nothing can be changed, it is reproduced in all the statistics. Paris would be absolutely full of Jews, whom you would always be told that there are 45,000 Jews in France. We would mercilessly refuse an examination a pupil who, to this question: How many Jews are there in France? Wouldn't say "45,000, sir." "

The Jews themselves took the right side to cut short any embarrassing investigation: they made the government they lead decide that in the censuses no one would be asked any longer for the cult to which he belongs.

We understand the interest of the Jews in remaining as vague as possible in order to be able to argue that they are outnumbered when it is proved that in all insurrections, in any newspaper that insults Christians, in any bad business, it there is a Jew. Nevertheless, we will be permitted to say that they lie shamelessly in this circumstance as in many others.

As early as 1830, in a speech delivered in the House on December 4, M. André asserted that distinguished men among the Israelites brought the number of their French co-religionists to 400,000.

In 1847, Mr. Cerfbeer, one of their former co-religionists, confessed 100,000 French Jews, in 1867 or 1869, an orator declared, in a meeting of the Alliance, that there were 150,000 Jews in France [\[52\]](#).

The figure of 100 to 120,000 is given to us by the minutes of the hearing granted by the Shah of Persia to the Committee of the *Israelite Alliance* [\[53\]](#); report which has all the character of authenticity, since it is signed, in addition to President Adolphe Crémieux, by Mr. Isidore, Chief Rabbi of France, Honorary President of H.H. Goldschmidt, vice-president, M. Leven, secretary, B. Allegri, G. Bedarride, count of Camondo, Jules Carvallo, Albert Kohn, Abraham Créhange, G. Derembourg, Michel Érlanger, Zaidoc Kahn, chief rabbi of Paris, Léonce Lehmann, Jules Rosenfeld.

The Shah said: how many Jews are there in France?

- Sire, from 100,000 to 420,000.

- England?

- A little less.

- In the other countries of Europe?

M. Albert Cohn, member of the central committee, replies: Sire, in Germany 500,000, in the States of Austria, 1,200,000, in Russia 2,400,000.

Faced with such a formal declaration, it is difficult for us to accept the figure of Mr. Franck, who is moreover one of the rare men of value of the Israelite party who is, worthy of respect, since he has never sought, neither directly nor indirectly, to harm Christians, either by attacking their religion, or by stealing their money, or by pushing them into wars of speculation.

M. Franck writes, in an article in the *Annals of Christian Philosophy*, reproduced in the *Israelites Archives* of Thursday, November 2, 1882.

In the present population of France, estimated in round numbers at 37 and a half million souls, there are sixty thousand Israelites. That makes, if I am not mistaken, one Israelite out of six hundred and thirty Christians or not Israelites.

Although the emigration of the Jews from Russia must have considerably increased the figure given by Crémieux, M. Théodore Reinach boldly affirms, in 1884, that France contains only 63,000 Jews [54]. The *Directory of Israelite Archives* for 1885 says the figure fluctuates between 80,000 and 85,000, of which 50,000 live in Paris.

As we have already said, the removal of the indication of religion in the censuses made any research difficult. Let us only give, by way of very approximate information, the statement of the proceeds of the funeral directors of the Israelite cult, as it appears in the *Statistics of Paris* drawn up by Doctor Bertillon. In 1872, the proceeds from the funeral directors had been 18,776 fr. 46 c. for a figure of 23,434. In 1880, it was 42,288 fr. 95 c. Which would tend to prove that the number of Jews has more than doubled in Paris.

If there are already so many Jews in Paris, feel a bit like it is likely that there is in everything, as claimed by the statistics, 45,000 Israelites in France [55].

In reality, this figure of the Israelites indicated by the proceeds of the funeral directors hardly represents more than a third of the at most of the Israelite element in Paris, it only applies to Jews who remained faithful to the practices of their religion.

The Jews who have preserved all the vices of their race without even keeping these religious principles, which are always a brake on evil, number in Paris at least by 120 or 150,000 individuals, in the provinces by 400,000, individuals at least also, who, linked together by Masonry, sit in all the committees, lead the electoral body and create this artificial opinion which is taken for the true opinion.

It is the eternal story of the five or six hundred wretches, who were enough to impose on Paris the Commune of 93, the Commune of Hébert and Chaumette, the story of the delegates of the Société des Jacobins, who came to Paris. time of the Terror, found a club in each city. These bandits, whom no one knew in the country, quietly guillotined, to seize their property, old men, young girls, old knights of Saint-Louis, covered with wounds, people whom everyone loved and respected in the region.

According to the observations made in Germany by the Jew Meyer, naturally very suspect, the average life would be 37 years for Jews and 26 for Christians, which would give a difference of 11 years.

Let us also quote, if you wish, for information purposes, a few figures recorded by Doctor Legoyt, from 1855 to 1859.

According to him, at birth, the average life of the general population is greater than that of the Jewish population (men). At all other ages, the advantage goes to the latter.

As for Jewish women, their average life does not reach that of the entire population of the same sex until the age of 60, but from this limit it becomes higher.

In the session of April 1, 1882, Doctor Lagneau presented to the Academy of Moral and Political Sciences a rather curious memoir on the movement of the population among the Jews, compared to that observed among Catholics and Protestants..

According to him, the increases of Catholics, Protestants and Jews are to each other as 1, 2, 3.

Except in the Duchy of Baden, in Hesse and in Tuscany, the Jews, in all countries, in Russia, in Poland, in Prussia, in Austria, in France, show the most rapid increase. In these last two countries, it is four times and seven times faster than that of the Catholic population.

M. Lagneau, after having noted the continuous acceleration of the ascending movement of the Jews, when an opposite phenomenon accuses Catholics and Protestants, enters into details.

The birth rate of Jews, he says, is lower than that of Protestants, Catholics and most other inhabitants in Russia, France, the Duchy of Baden, Tuscany and many other countries. Equal to that of Protestants in Prussia, it is superior to that of other inhabitants in Austria, Hungary and Romania.

In all countries, Russia, Prussia, France, the Duchy of Baden, Verona, Austria, except Bukovina and Galicia, *the illegitimate birth rate of Jews is much lower than that of other inhabitants .*

The *Israelite Archives* which reproduced some of these figures naturally rave about the virtue of Jews who have so few illegitimate children, it is however permissible to wonder on what bases Doctor Lagneau was able to establish his work for France, since out of the 500,000 Jews who certainly exist among us, since the Republic made our country a cash cow for the Semites, one persists in always accusing only a derisory figure.

Absolutely different from the Christian in his evolution as a race and as an individual, the Jew is in very different conditions also in terms of health.

It is subject to all the diseases indicated by the corruption of the blood: scrofula, scurvy, scabies, flow. Almost all Polish Jews have the "plique" and say it, many French Jews, elegant and well dressed, with whom we shake hands, have it too, but do not say it. Everyone is careful not to have recourse to doctors who are not of their religion, an example that Christians should imitate.

Among these insolent bankers, whom Autheman gnawed, like Daudet's character, "by foul evil, the spider with long gripping legs, still alive, bitter on its prey." It is the evil of gold, one would believe it, and to cure hereditary leprosy, they will plunge for whole days in the mud of Saint-Amant. Jewish gold thus returns to its source. On the other hand, the Jew possesses a marvelous aptitude for getting used to all climates. "There are Jews in all degrees of latitude, from the 33 ° degree of the southern hemisphere, to the 60th degree of northern latitude, from Montevideo to Quebec, from Gibraltar to the coasts of Norway, from Algiers to the Cape of Good Hope, from Jaffa to Beijing! " Socrates one of theirs, seized with a transport of admiration.

By a phenomenon which has been observed a hundred times in the Middle Ages, and which reaffirmed itself at the time of cholera, the Jew seems to enjoy particular immunities vis-à-vis epidemics. It seems that there is in him a kind of permanent plague, which guarantees him from the ordinary plague, he is his own vaccine and, in a way, a living antidote. The plague recedes when it feels it [56] ! ...

The Jew, in fact, smells bad. Among the most upscale, there is an odor, *Judaica fetor*, a *whiff*, Zola would say, which indicates the race and which helps them to recognize each other. The most charming woman, by the very perfumes with which she covers herself, justifies Martial's words: *qui bene olet male olet*.

The fact has been observed a hundred times, "Every Jew stinks," said Victor Hugo, who died surrounded by Jews.

In 1266, tells the great poet [57], a memorable conference took place before the King and Queen of Aragon between the learned Rabbi Zéckhiel and the very learned Dominican Brother Paul Cyriaque. When the Jewish doctor had quoted the Toldos Jechut, the Targum, the Archives of the Sanhedrin, the Hairy Nissachon, the Talmud, the queen finally asked him why the Jews stank.

The question of why Jews stank has long concerned many good minds [58]. In the Middle Ages it was believed to be able to purify them of this odor by baptizing them. M. Bail claims that this fact is due to natural causes and that there are still negroes in Guinea who exhale an unbearable odor. Banazzini, in his *Traite des Craftsmen*, attributes the stench of the Jews to their filthiness and their immoderate taste for goat meat and goose flesh.

Neurosis is the implacable disease of the Jews. Among this people long persecuted, still living in the midst of perpetual trances and incessant plots, then shaken by the fever of speculation, hardly exercising, moreover, than professions where brain activity is alone at stake, the nervous system eventually deteriorated.

In Prussia, the proportion of the insane is much higher among the Israelites than among the Catholics [59], while we only find 24.1 out of 10,000 Protestants, 23.7 out of the same number of Catholics, the Israelites. accuse, out of 40,000 inhabitants, 38.9.

In Italy, we find one insane person in 384 Jews and one in 778 Catholics. Dr. Charcot made on this subject, in his course at La Salpêtrière, the most curious revelations about Russian Jews, the only ones we can talk about, because the others carefully hide their illnesses in their palates. The Israelite Archives, noting "this terrible detail, declare that this fact is self-explanatory and further increases, if possible, the pity which the unfortunate Israelites of Russia inspire. " Is ! May the brain-sick Jews seek treatment! But why incessantly disturb with the turmoil of their own mind peoples who lived in peace and happiness as long as the race of Israel did not actively mingle in their existence? Whether it's Hertzen in Russia, Karl Marx or Lassalle in Germany,

This neurosis seems to be transmitted even to those whose mother is only Jewish. Dumas, at the age of thirty, went through a terrible crisis in this regard.

Who does not yet remember Feghyne, the foreign one received at the Théâtre-Français because she was of Jewish origin, while a Frenchwoman and a Christian who would not have had more talent than she would not have been? allowed in the concierge's lodge? Wasn't she devoured by neurosis, long before the fit broke out, the bizarre creature that Tourgueneff painted under the name of Clara Militch?

Sarah Bernhardt, with her macabre imaginations, her white satin coffin in her room, is obviously a patient [60].

Keep in mind, however, that even in the most delirious conceptions of the Jew, there is always an ulterior motive for self-interest, for profit, even when he loses his mind, he saves the money.

Sarah Bernhardt with her eccentricities is getting publicity. Gambetta, even in the most absurd expeditions, like Tonkin, has always aimed to make money, to march with a union.

Strangely enough, the Jew ended up communicating this neurosis to our whole generation. Jewish neurosis will have had its role in the destinies of the world. For twenty years that the Semites have held, as Disraéli said, the sons of secret diplomacy, and that they have reduced the real ambassadors to the state of parade characters, for twenty years that they lead European policy, this policy has become genuinely unreasonable and demented. The A word from Bismarck: "Paris is a madhouse inhabited by monkeys" applies perfectly to Prussia and Europe. There is no longer any trace in the councils of sovereigns of a conscience, nor even of a somewhat elevated *raison d'Etat*.

The history of these last years is the world led by madmen reasoning, ratiocinating, having, as it happens on the eve of the supreme crisis, an apparent logic which disconcerts at first sight.

Neurosis, by the very fact that it removes from the Jew all feeling of modesty, all reflection, all notion even of the enormity of what he dares, puts into circulation types which do not resemble in any way those that are have seen it before. In this order, there are improvisations of incredible fortunes, extravagant destinies, challenges won against common sense before which we are literally confused. The Jew always goes forward, confident in the *Mazzal* .

What is *Mazzal*? It is neither the ancient Fatum, nor Christian Providence, it is good luck, luck, the star, all Jewish life seems a realized novel.

Take Mme de Païva, she was born into a family of Polish Jews, the Lachmanns [61] , she married a poor child.tailor from Moscow, and abandons him to come on foot to Paris to seek adventure. She knows on the Parisian pavement all the extremes of misery, all the horrors of exhausted venal love, she falls one day of starvation in the Champs-Élysées and swears to herself that it will be there that will rise her hotel when fate, in which she has faith, will have finally favored her. She marries with her left hand a Jewish pianist, the famous Herz, who presents her to the Tuilleries as his legitimate wife, she is turned away, she promises to take revenge.

Herz, ruined and driven out by her, fled to America, she then marries, this time regularly, the Marquis de Païva who burns his brains out shortly after. Mistress of Count Henkel, she wields gold with both hands, she receives men, politicians, writers, artists of a certain order in this magical residence of the Champs-Élysées whose splendors are matched only by those of the seigneurial land of Pontchartrain. With the intelligence of her race doubled by resentment and hatred, she organized, some time before the war, the Prussian espionage against us, which made easy for her her relations with many political celebrities who came there to tell about our

affairs in having dinner. She has prepared the ruin of the Empire, it rises while it collapses, here she is Countess Henkel de Donnesmarck, buying the diamonds of this empress who pushed her back, having them rebuilt in the depths of Silesia, by Lefuel, the architect of the imperial palaces, this Tuileries castle from which she was expelled.

Artist to the tips of her nails, this peasant girl has an instinct for all elegance, the intuition of art in its most refined. Gnawed by neurosis, she does not enjoy a moment's rest in the midst of all these enchantments, she is obsessed with the idea that someone wants to assassinate her in order to steal her diamonds, she forbids on pain of immediate dismissal that no gardener is in her park when she walks there. This woman who was hungry and who belonged to all, is more despot, more severe than an archduchess, she makes reign in the immense staff of her servants the most rigorous discipline, she one day drives out an unfortunate master of hotel which allowed itself to smile upon hearing a spiritual word at the table. Then she died at the age of 56, in her Tuileries in Silesia, of a brain congestion.

Collect all those hastily thrown traits, try to establish some order in the twists and turns of this career strange, and from this set will emerge a figure of a very particular essence: a Jewess .

What a novel still that of this Hungarian rabbi's son, who was Midhat Pasha! Pasha, he began, according to custom, by serving his own, and organized with Camondo and Sassoon, the Jewish schools of the East, then he endeavored to acclimatize the revolutionary doctrines in the land of immobility, and finds a way to disturb even those motionless and impassive Turks whom nothing disturbs, he creates the party of Young Turkey, and his confidant and agent in Europe is a man named Simon Deutsch [62], orientalist, political broker, standard-bearer in 1848 of the Academic Legion of Vienna, involved in the Arnim affair, living both in the chancelleries and in the breweries of the Latin Quarter. It is under the eyes of Midhat in his konak on the banks of the Bosphorus that the bloody drama takes place in which Abdul-Azis is assassinated, he is disgraced, recalled, condemned to death, and finally relegated to Jeddah near Medina, where he forges new intrigues with the Madhi, which decides the sultan to have him poisoned.

There are thousands of such existences among the Jews. If you want to see a nice specimen of a Jewish statesman, take Naquet and study it. This one is worried, young, he gives the process of a fulmi-coton to blow up cities, he publishes his book *Religion, Property, Family* , in which he claims the community of goods and women.mes [63] in his middle age, he converted to opportunism, and began, under the guidance of a Barnum who directs the tours, to go from town to town preaching divorce. Today he turns to Prince Napoleon [64] .

Even if this happens, the Jew always remains by some point mercanti, maker of sales pitch, faker. Naquet is not satisfied to upset society, he invents a pomade to make the hair shine, which he has made stand on the heads. In the same issue of the newspaper which contains a speech by the politician, we see - a singular mixture and which would have surprised Guizot - an advertisement of the hair regenerator, who is walking in the footsteps of Sarah Félix, "the sister of the great Rachel, "as the flyers say.

CHANGE OF DOMICILE
MACASSAR NAQUET
ONLY VEGETABLE OIL RECOGNIZED AS INFALLIBLE
TO BEAUTIFY AND REGENERATE HAIR
1, PLACE DE L'OPÉRA, FORMER PALACE-ROYAL, 132

This apparently baroque life, which certainly bears little resemblance to the life of public men in the past, nevertheless has its unity. Chemist, lecturer, deputy, senator, Naquet nonetheless remains the *Bulwark of Israel*.

Divorce, for example, *guittin*, is an absolutely Jewish idea. Only one Catholic orator has dared to declare it, it is Mgr Freppel; in the session of July 19, 1884, he exclaimed: "The movement which will lead to the law of divorce is, in the true sense of the words, a Semitic movement, a movement which began in M. Crémieux, and finally to M. Naquet. He said to this dishonored left: "Go, if you want, on the side of Israel, go to the Jews." We remain on the side of the Church and of France."

Bishop Freppel perhaps did not know how to tell the truth so completely. To be sure to have the law which suited it, which adapted to its institutions, Israel had the project prepared by the rabbis.

It was the former rabbi of Brussels, Astruc, who drafted the provisions of the law and dictated them, in a way, to the Chamber of Deputies.

"The divorce commission, wrote Naquet to Astruc on this subject, accepted your amendment, it admitted that (article 295)" divorced spouses, for whatever reason, will no longer be able to meet if, since the divorce, one or the other contracted a new marriage [65]."

If honest, eloquent men, believers like M. Lucien Brun or M. de Ravignan, were aware of these questions [66], or if they had the courage to treat them frankly, they could have placed the debate

on its true ground. They wouldn't have changed the vote obviously, but they would have shown the action of this race which, not satisfied with making a preponderant place in a society which it did not create, wants to modify all the customs and all the laws from its personal point of view, they would have delivered one of those speeches which make thinkers reflect, which prepare public opinion for the measures which France will be obliged to take under penalty of perishing. Instead, they get caught up in pious generalities, which are ineffective because they do not apply to any reality. We can understand the disdain that men like Naquet feel for such cloudy opponents.

Not content with having introduced Jewish divorce into the Code, Naquet intervenes to defend the interests of gamblers in the discussion on shipping companies, by opposing Raspail's proposal asking that members of Parliament not be part boards of directors.

Finally, Naquet serves the Jewish people in the question which is most important to him, he has the Chamber vote for the repeal of article 1965 of the Civil Code.

Until now, when an unfortunate person had acquired clear proof that he had been stolen from the Stock Exchange as from a wood, loaded as from a gambling den by Israelite financiers, he had the resource to take refuge behind the gambling exception, he sometimes thus saved a shred of his patrimony, his daughter's dowry, the bread of his old age. Thanks to the law passed at the instigation of Naquet, the unfortunate goy will have to give Shylock every last penny. Everything will pass there.

Before 1883, French law at least had the decency not to interfere in the turpitudes of the Stock Exchange, it said to the Nucingen who wanted to finish off their victims, what she said to the girls who were bent on their prey: "We do not know of such trades go and discuss your nasty business far from the courtroom." "Now she will take advantage of the thief and he will lend a helping hand to put naked stolen would have kept his shirt [67].

I am well aware that the repeal of article 1965 has considerable authority for it: It is approved by M. Dollfuss, who says le Gaulois [68], "has a head *sui generis*," by M. de Verneuil, successor of M. Moreau, "very brown in skin, with a well-shaped parting in the middle of the head," by M. Alfassa, "a gentleman with blue eyes and a blond mustache is the word keeps a slight exotic accent it is nevertheless of the most elementary integrity to buy onlywhat one can pay and to sell only what one has [69].

As soon as there is play, the settlement of bets is a matter of judgment. What would be, for example, the appreciation of M. de Verneuil, the successor of M. Moreau who had a moment of celebrity, in the following case. I am carrying out an operation in good faith, by calculating all the

probabilities, the syndic of stockbrokers receives from a minister, in an official capacity, news that his functions oblige him to immediately bring to the knowledge of the public, he keeps carefully hidden during part of the Stock Exchange and communicates it only to M. de Rothschild. Would M. de Verneuil believe himself obliged to legally fulfill his obligations with adversaries who have played unfairly?

I would add that it is difficult to understand why stockbrokers complain about the losses they are subjected to by gambling operations since they cannot lend themselves to it. The law is formal, indeed.

"It is forbidden for stockbrokers to lend their ministry for stock market games on any effect whatsoever." (Law of year IV and year X.)

"The stockbroker must receive in advance the effects he is responsible for selling or the sums necessary to pay those he is obliged to buy. »(Decree of 87 Prairial year X, article 43.)

To suppose, under these conditions, that stockbrokers could lose something, would be to admit that they brazenly violate an existing law. It is a malicious thought which it is forbidden to have towards such honest people.

These modern existences which have nothing in common with our former existences, these bizarre destinies carried on with the bridle down in the midst of excesses and noise with a sort of daring half mad and half cynical almost always end in the drama.

The Jew attracts the drama, he carries it with him in the countries he invades and in the houses where he slips.

Mixed marriages, which in the world are called "the culture of ferments," have so far not given good results.

By a singular law, there are few families which have allied themselves with the Jews in an exclusive and more or less bluntly avowed thought of sapidity, on which a catastrophe has not fallen. A La Moskowa marries a Heine and you are not unaware of the dismal conditions under which the unfortunate man perished. A Duke of Richelieu also married a Heine and died prematurely in the East. The daughter of the Duke of Persigny marries a Jewish brewer from Prague, Friedmann, and sits with him on the benches of the correctional police. Oil enters Poli's

housegnac of which a member has joined a Mirès. Dishonor and ruin enter La Panouse with Miss Heilbronn. A Crémieux, relative of the president of the *Israelite Alliance*, is assassinated after a scene of monstrous debauchery by two barrier prowlers. Lawyer Bernays is struck down by the Peltzer brothers. The son Fould publishes libels against his father under the Empire, and sadly ends a brilliantly begun life. The Jew Merton kills himself after earning millions.

Count Batthyani married the daughter of the Jew Schossberger, he was killed in a duel by Rosemberg and his wife remarried a few months later.

The Count de Wimpfen, whose mother is a Sina, is blowing his brains out in Paris where you know, after writing the Jew Hirsch a letter perhaps more dishonorable than such a death.

In February 1883, a relative of Naquet who regenerates the scalp, Daniel Naquet, one of the most opulent Jews of the South, threw himself from the second floor of the house he lived in Carpentras, with his brother and broke the skull. As he breathes his last, his brother, Justin Naquet, hangs himself.

In October 1885, the rich Hamburg banker Primsel, the partner of the Dreyfus des Guanos, threw himself into the Seine from the top of the Pont du Pecq.

Sudden death is, however, more frequent among Jews than suicide, although it increases in astonishing proportions which attest to the progress made by neurosis among them.

What a terrible spectacle that the neurosis of this unfortunate Paradol, also of Jewish origin, advocated, overdone, hailed a great man by Freemasonry and going to kill himself in Washington, tragically ending, at the age of forty-one, a noisy, factitious existence which, on the hollow side, reminds one of Gambetta's, with less noise of course!

There again, the fate peculiar to the race descends mercilessly on this family, annihilates it, uproots it in a way. The son is killed at the age of twenty, the daughter to whom Madame de Rothschild, who was very well in this circumstance, since it was one of her own, had offered a hundred thousand francs for her dowry, did not want to face the life ; she went to seek refuge from so much pain at the convent of the Ladies of the Retreat.

We naturally only see the events which take place above or which owe to some circumstance a particular repercussion, it would be necessary, to be complete, to collect the innumerable bourgeois tragedies, the facts which occur in the more modest spheres where everywhere the Jew, even when he does not do evil on purpose, lags behind him I do not know what *Ananké*.

The Jew who, in Hegel's words, "has been thrown out of nature," has had in vain, by wonders of cleverness and patience, impose himself on social life, he is being driven out of it at every moment. as by an invisible force.

The drama similar to this ancient Fatality which, irresistible and veiled, advances under the porticoes of the palace of Mycenae, has already forced the door of this proud abode of the Rothschilds, who believed they had made a pact with Fortune. All of Paris spoke of the suicide of Baron James (Jacob) de Rothschild. Although they made Christians pay dearly for this death, the Rothschilds are not unaware that the blood of a suicide brings bad luck to a house and that the curse is on them. They feel, in the middle of their parties, voltimange over them like a large black bird that flaps its wings before swooping down on its prey.

The characteristic of the drama which pursues the Jew is that it is always mysterious. You almost never know the reason for these terrible scenes, everything remains in the state of enigma. Some Rothschild envoy comes to the magistrate in charge of the investigation, appoints his master, has the pieces thrown in the fire, while the magistrate, if he is new, kisses the floor where the envoy of a si great monarch has deigned to take his steps. I challenge you to find nothing on the trial of Michel the assassin, who was tried under the Directory, or to know the truth about the Ney affair, the Wimpfen affair, etc.

The race, moreover, although organized under special conditions for conservation, is none the less old. Legend has it that a Sicilian herdsman in King William's time found a flask in the ground that contained liquid gold, he drank it and returned to his youth. Gold did not do this wonder on the Jews. Examine the dominant specimen in Paris, political matchmakers, scholarship holders, journalists, you will find them consumed by anemia. The eyes, which roll feverishly into toast-colored pupils, denote liver disease; the Jew, in fact, has on his liver the secretion produced by hatred of eighteen hundred years.

There are very curious, very striking facts of atavism, the breed, by refining itself, returns to the first type, to the pure oriental. Look at young Isidore Schiller, the father is German, stout, blond, chubby, the son, huddled up on himself, has a very small head, looks like two drops of water like those stocky captives in the bas-reliefs of Nineveh; this is a true contemporary of the Menasché and the Yoyaquim.

Most, I repeat, are extremely anemic. In Paris, they live in hermetically sealed apartments where an overheated atmosphere always reigns, in the huge hotels of Vienna, we see them looking for corners, crypts lit by gas even in broad daylight. Squeeze these little spindle-terminated fingers between your fingers, they still denote certain inclinations of the race, but they no longer have

the solid and hooked pincers of fathers. Not a drop of blood, the wax complexion has taken on the color of fine Sèvres porcelain, imperceptibly blue, they are trembling under our sky, they are fleeing shudderingly towards Nice while the poor devils are working to write their newspapers.

The day when Catholics, weary of defending this society which has become exclusively Jewish, let the starving people walk on bank houses as we walked on convents, we will crush these beggars of yesterday, who have become the tyrants of today. their blood stains redder than the kosher meat they eat.

This physical state may partly explain the sadness that forms the basis of the Jewish character, but is not the sole reason.

This melancholy is due to causes that I must indicate to complete this study, whatever my desire not to approach the religious question properly so called, so great is my respect for all beliefs.

To succeed in their attack on Christian civilization, the Jews in France had to cunning, lying, and disguises as free-thinkers. If they had said frankly: "We want to destroy this France of old which was so glorious and so beautiful to replace it?by the domination of a handful of Hebrews of all countries, "our fathers, who were less softened than us, would not have let it be. They remained for a long time in a vague state, acting with Freemasonry, sheltering themselves behind sound phrases emancipation, emancipation, fight against the superstitions and prejudices of another age.

They first celebrated their worship at home, then little by little, keeping the instincts of their race, they lost what is good in all religion, they were invaded by this kind of dreadful stagnation which takes the man who no longer believes in anything.

Apart from religious festivals which brought together the whole family, meals of precepts, Circumcision, Purim, Bar Mitzwa, there were once a thousand occasions to strengthen the bonds of brotherhood, to exchange *sivloness*, gifts . A *Sium*, that is to say the end of a *Talmudic* treatise studied either by a company or by an individual, gave rise to a meal. When it was announced that there was *Zocher* in someone's house, that is to say that a male child had been born, we went to his place to congratulate him. The Sabbath Before the Wedding, *Spinholz*, and which lasted until the following Saturday, was a pretext for long celebrations and the table was then overloaded with these sweets and cakes, of which Henri Heine has more than once given us an enthusiastic enumeration. All this for many is hardly more than a memory.

Without doubt, the Jews are more faithful than one thinks to their religious practices. Such a writer who, in a republican sheet, has just written a violent article to wrest from the disinherited

this faith which consoles everything, which has just crudely mocked our Sacraments, our Lent, our children led to First Communion, runs to the synagogue to fulfill his duties. During Passover, they meet at Van der Ham, 24 bis , rue de Maubeuge, where the Seder service is admirably organized, the merchants and employees of the central district. This is the restaurant that all the Dutch and Germans go to.

It is there that was said to one of our colleagues, apparent free-thinker, who is only a fervent Jew, that is to say fanatic against Christ, this charming word reproduced by the *Israelite Archives*. . He had come to lunch on the first day of Passover and when it was time to leave, he asked the young girl who was serving him for the bill.

- Sir, answered the young Dutchwoman, we are not taking money today, a feast day.

"But, Mademoiselle, you don't know me, what if I don't come back?"

- Oh, sir, when we have Passover, we come back ...

It is indisputable, however, that indifference permeated many Israelites. This is not one of the first crises that the Jewish religion is going through.

Without going to the heart of certain questions, which even Jews who have become Christians rarely do, the Abbots Leman, converted Israelites, once summed up with infinite clarity the successive phases through which Judaism passed [70] .

The period of expectation and thrill which precedes the coming of Christ is followed by a period of violence, turmoil, during which Israel persists in seeking the Messiah, without wanting to admit to himself that he had crucified him [71] .

Soon, even by giving the most singular interpretations of the Messianic prophecies, by calculating in a thousand ways Daniel's prediction for the period of the seventy weeks of years, we come to despair. The rabbis then anathematize anyone who henceforth speaks of the appearance of the Messiah. "All the times that were fixed for the coming of the Messiah have passed," said Rabbi Rava. "Cursed be they who reckon the times of the Messiah," declares the Babylonian Talmud. "May their bones break," Rabbi Iochanan adds.

If the Jews of Romania maintain, at great expense, in Sada-Gora, the family of Isrolska, the sacred family from which the Messiah is to be born, if the Jews of Poland leave their window open when he thunders so that he can enter, the civilized Jews no longer believe in the coming

of the Redeemer, they no longer admit what they call the *mythical Messiah* ; or rather the Messiah, the future king of the world, is Israel.

Michel Weil, chief rabbi, expressly says that the prophecies never mentioned either a descendant of David, a king Messiah, or even a personal Messiah. The true Redeemer, according to him, would be, "no longer a personality, but Israel transformed into a beacon of nations, elevated to the noble functions of preceptor of Humanity whom he will instruct by his books as well as by his history, by the constancy in his trials no less than by fidelity to doctrine! "

I will not point out once again what is impudently proud of the pretension of this band of money handlers to be the beacon of nations which have had Charlemagne, Saint Louis, Charles V, Napoleon, the greatest. saints, the most powerful thinkers, the highest geniuses, the most admirably organized societies. There is obviously a real collective insanity here, a sort of *madness of grandeur* raging no longer on an isolated individual, but on an entire race to which sudden successes have risen to their heads.

These successes, in any case, did not bring soul happiness to Israel.

As their dream was fulfilled, the very relative ideal portion of religious spiritualism that was in them diminished, their little shred of infinity diminished. These Nucingens, too, had their sorrows of a new kind where the notion of the future life narrowed and dried up as their present life grew brighter and broader.

Their romantic hope of owning the earth, of enjoying alone what innumerable generations of Christians had founded, created, produced, had been realized against all likelihood. With such fantastic flyers than those of Honduras, the Galleons of Vigo, or the Ottoman Bons, they had drawn from the pockets of the poor, woolen stockings, straw mattresses, the touching savings, the holy savings that the old woman wrapped in a paper of silk and showed, with a proud smile, to the husband who feared he could no longer work. On these spoils conquered by the deceitful from the naive, they had bought historic castles, illustrious residences where the great men of yesteryear, at the time of retirement, had rested after having served their country. The degenerate members of the aristocracy had stooped to come and admire these baron's twists and contraband badges drawn on the sand of the stables of Ferrières or Beauregard.

Despite everything, a feeling of disappointment came to them: "So is it just that?" They seemed to be saying.

On the balconies of the avant-scenes paid for by the unfortunate people whom they have reduced to suicide, on the terrace of the castles which they have stolen these triumphant, so

unhappy ones, are assailed by the arid thoughts which came to the biblical Schelemo on the terrace of his palace of Beth-yaar-ha-Libanon or in the alleys of his garden of Etham.

Man has no advantage over the beast and both have the same end, both return to dust.

A living dog is better than a dead lion.

The best good for man is to eat, drink, and enjoy.

Thus speaks in the *Ecclesiastes*, the Kohelet, faithful interpreter of the Sadducee morality.

The vision of this death which is fast approaching and after which there is nothing, of this coffin that one day sets up in this magnificent apartment whose mirrors will remain veiled for seven days, of this corpse that is carried away to half rotten, puts a shadow on all these foreheads [72].

If the Jews, in fact, kept deep within themselves the notion of a unique God, if their providential mission was to maintain and spread this faith in the world, the belief in a future life is with them. very confused and very vacillating, although the funeral prayers mention it. The Pharisees had spiritualistic tendencies, but the Sadducees were absolutely materialistic. There is hardly any mention of the immortality of the soul in the Pentateuch, and the only text that clearly speaks of it in the Old Testament is this verse from Daniel: "Many who sleep in the dust will awake, some for eternal life, others for eternal shame."

The *Mischna* forbids probing these problems and the *Agadah* relates in support of this defense the story of four doctors Ben-Azai, Ben-Zoma, Akiba and Acher who dared to venture "in the avenues of Paradise." One of them died, the second went mad, Acher apostasized, Akiba alone got out of the situation, thanks to his firm common sense.

M. Charles de Rémusat was perfectly right to write on this subject:

Judaism, at least Mosaic Judaism, if it does not keep silence, on the future life speaks of it so rarely, so obscurely that it has almost realized the paradox of a religion which could do without the dogma without which all religion is unnecessary. The sacred lawgiver of the Hebrews seems to have confined to this world all the interests of the people of God. We cannot go as far as Saint John Chrysostom and even Saint Thomas Aquinas who want the future life to have been hidden from them, but, at least in the Pentateuch, it is only implied in equivocal and sensitive terms. of another interpretation, and

even in later books of the Old Testament, it remains mostly assumed rather than professed. At least we must recognize with Saint Augustine with Grotius, Bossuet, Leibnitz, Fleury,^[73] .

We can guess that in these conditions the horizon is narrow for the Jews closed to these beautiful hopes which are our consolation and our joy ^[74] .131 it should be added that the Jews, always aware of what is happening, not only in the world of facts, but in the world of ideas, are very deeply concerned about the anti-Semitic movement which is emerging throughout Europe. We cannot believe the fury into which they were plunged by the creation in Paris of a small, very valiant, very modern newspaper, very much in touch with financial tampering, the Anti-Semitic which always reappears when it is believed to have disappeared.

In short, Jews have a confused sense of what to expect. From 1870 to 1879, they went through a period of delirious pride. "What a joy to be born at such a time! once cried the Jew Wolff in the *National-Zeitung* : " *es ist eine lust zu leben!*" While on the banks of the Spree the Laskers, the Bleichroeder, the Hansemans robbed the laurels of the Prussians of their billions. What happiness! the cosmopolitan band replied to them from France, seeing that the places, the money, the hotels, the princely teams, the hunts, the boxes at the Opera, everything belonged to them and that the good people were content with a speech well felt on the *new layers* .

Today, they have lowered their tone a little and they feel that something is being agreed between Christians of all countries that could be stronger than the *Universal Israelite Alliance* .

In his very essence, the Jew is sad. Enriched, he becomes insolent while remaining gloomy, he has morose arrogance: *tristis arrogantia* , du Pallas de Tacitus.

Hypochondria, which is only one of the forms of neurosis, is the only gift they have given to this France which was once so laughing, so playful, so blooming in its robust and healthy gaiety.

"The Jew is dark," Shaftesbury said in his *Characteristics* , a big word and a deeper word than it looks. It is a mistake to believe that the Jew is having fun with his own, a mistake even to believe that he loves them. Christians never support each other, but they love each other, they enjoy seeing each other. The Jews, on the contrary, support each other until death, but they cannot feel each other, they horrify themselves, and as soon as they are no longer in business, they run away like the damned. They hardly have any more approval with Christians, a word of respect for Christ is enough to make them sick, a joke about Judas whom they welcome with a yellow laugh puts them beside themselves. Basically it is still relevant today, the word written on the door of the ghettos of Italy.

Ne populo regni »celestis heredi usus cum exhoerde sit.

"Let the people who are heirs to the celestial kingdom have nothing in common with those who are excluded from it."

Sometimes there is a thin smile on those faces at the thought of some good trick being played on the Christian. The fox, in fact, is the allegorical beast of the Jew, the *Meschabot schualim*, the *Fables of the fox* is the first book that we put in the hands of the little Hebrew. Having grown up, he takes pleasure in life emphasizing the farce he has just played on the Aryan. After having, for example, like Bleichroeder, organized the campaign of Tunisia which costs Francethe life of his children, the money of his finances, the alliance of Italy, he still mocks his victim by having himself appointed Commander of the Legion of Honor by some debased minister.

These outbursts of bad joy are sometimes followed by an expression of naivety. Naivety in the Jew! You will cry out, you will give it to us beautiful! Yes, there is a childish side to him. This representative of civilization in what it comprises of more acute, more refined, more morbid, has the savage's cunning, he also has the naive vanity of it. His mouth sometimes opens with pleasure in front of certain triumphs of glory, like the mouth of those Africans whose eyes and teeth shine with the satisfaction of possessing a piece of glass or a shred of showy material.

At Louis Blanc's funeral, I watched the deputations in the rue de Rivoli line up and I examined with unspeakable pleasure the way in which all these individuals with yellowish and dirty beards stood under the large blue cordon of the Freemason. . There was, in all these low-looking people, a puerile satisfaction to be there, in front of the Tuileries, respected by the peacekeepers, having an importance, a role in an almost official ceremony, wearing a costume that distinguished from others. The Jew is more often like that than you think. When he tells you that he received some distinction, a chocolate medal in an exhibition, he stares at you to see if you are not laughing at him, which is his perpetual fear,

The only feeling that survives in these corrupt and these jaded is hatred against the Church, against priests, especially against religious.

Let's face it, how natural this hatred is! This man born intelligent, rich, often bearing a name which sounds different from that of all these nobles of Gerolstein and who leaves everything to be like the poorest, - does not he deny, does not suppress not everything that makes the Jew proud: money? Doesn't this monk's wish for poverty seem like a permanent mockery of the Jew's wish for wealth?

This woman who preferred a dress of bure, which servants would not want, with silk and lace, is she not, despite the sweetness of her angelic physiognomy, like a living and perpetual offense to this Jew incapable of buy with all her gold what this poor woman has: Faith, Hope and Charity [75] ?

Here is one to whom death is quite equal and to whom a coffin, even if it is made of white wood, does not frighten.

Simon says Lockroy [76] will be able to insult this monk, that he be driven out of his cell. Dreyfus will be able to propose to our honest republicans to snatch from these sisters of charity the piece of bread which is enough for them not to die. They will always have the crucifix they have around their necks, it is made of copper and the baronesses of Jewry only like what carries the control of money.

The mere fact that these sublime virtues, these disinterestedness in all that is material, these superb abnegations can exist, stands like a thorn in the bed of the coarse Jewish sybarite who, master of everything, feels that he can do nothing over these souls.

On this state of mind of the Jew, Renan is still valuable to consult. His portrait of the modern Jew in *Ecclesiastes* is a delightful piece. We see at work the painter who has mysterious indulgence for Judas; he is preoccupied with always putting a caressing touch next to a somewhat harsh truth; he erases the line which would hurt to add the epithet which will please. He admires this parasite "so quickly freed from dynastic prejudice who knows how to enjoy a world he did not make, pick the fruits of a field he did not plow, supplant the onlooker who persecutes him, make himself necessary to the fool who disdains him."

It is for him, you would believe it, that Clovis and his Franks struck such heavy blows of the sword, that the race of Capets unrolled its policy of a thousand years, that Philippe Auguste defeated in Bouvines and Condé in Rocroi. Vanity of vanities! Oh ! The good condition for conquering the joys of life is to proclaim them vain! We have all known him, this wise man according to the earth, whom no supernatural chimera does not mislead, which would give all the dreams of another world for the realities of an hour of this one: very opposed to the abuses, and yet as little democratic as possible with the power at the same time flexible and proud, aristocrat by his thin skin, his nervous susceptibility and his attitude of a man who knew how to keep tiring work from him, bourgeois by his little esteem for warlike bravery and by a feeling of secular degradation from which his distinction does not save him not. He who turned the world upside down by his faith in the kingdom of God no longer believes in wealth. This is because wealth is indeed its real reward. He knows how to work, he

knows how to enjoy. No mad chivalry will make him exchange his luxurious home for the glory perilously acquired, no stoic asceticism will make him leave the prey for the shadows. According to him, the stake of life is entirely here below. He arrived at perfect wisdom: to enjoy in peace, in the midst of the works of a delicate art and the images of the pleasure that one has exhausted, of the fruits of his labor.

Surprising confirmation of the philosophy of vanity! Go and disturb the world, make God die on the cross, endure all the tortures, set your country on fire three or four times, insult all the tyrants, overthrow all the idols, to finish with a disease of the spinal cord, deep down. a well upholstered hotel in the Champs Elysées district, regretting that life is so short and pleasure so fleeting. Vanity of vanities!

No, dilettante, it was not for a Jew to die of a spinal cord in a hotel in the Champ Elysées district that Clovis fought in Tolbiac and Philippe Auguste in Bouvines. If our fathers were devoted, if they fell on the battlefield, it is so that there is a France as there is an England and a Germany, so that our children pray as their fathers prayed, have a faith that sustains them in life.

It pleased the Semites, those perpetually restless, to destroy the bases of the old society, the money they stole will be used to found a new one, they have created a social question, it will be solved on their backs. We will distribute all these ill-gotten goods to all those who will take part in the great struggle which is being prepared, as we used to distribute land and fiefdoms to the bravest.

In Germany, in Russia, in Austria-Hungary, in Romania, in France even where the movement is still latent, great lords, bourgeois, intelligent workers, all that is of Christian origin in a word, without often observing religious practices agrees on this point. The *Universal Anti-Semitic Alliance* is constituted and the *Universal Israelite Alliance* will not prevail against it.

The Committees will be able in certain countries to show more or less activity, the propaganda could be more or less long, the century will not end without history seeing the renewal of this fact which is constantly renewed: the Jew taking advantage of divisions that he creates to make himself master by the cunning of an entire country, wanting to violently modify the ideas, customs, traditional beliefs of this country and bringing, by dint of teasing and insolence, the people who hated each other the day before to be reconciled to fall on him with prodigious enthusiasm.

As for me, I am only the modest announcer of the curious events which approach. Insulted, defamed, unrecognized, perhaps I would die, although I do not believe it, before having

witnessed the things that I announce as certain. What does it matter! I will have fulfilled my duty and accomplished my work. Every fact now will confirm the correctness of my predictions. "In all business," says Bossuet, "there is what prepares them, what determines to undertake them and what makes them succeed. The real science of history is to notice in each time the secret dispositions which prepared the great changes and the important conjunctures which made them happen."

1. *The Semites and Semitism*.

2. *The Semites at Ilion or the Truth About the Trojan War*, by Louis Benloew.

Paris was one of those Semitic pirates who constantly prowled around the shores of Greece. Not content with having taken Helene, which after all could have done an Aryan in the training of passion, he had also removed the jewelery box. Herodotus shows him to us forced by a storm to land in Egypt and denounced to Pharaoh as guilty not only of having dishonored the host who had welcomed him, but also of having stolen his treasures. The Pharaoh did not want to violate towards the Semite the laws of hospitality which he himself had so little respected and only ordered him to leave his dominions immediately.

The Semite Halévy did not show all of this in La Belle Hélène.

3. *How, in two historical situations, the Semites competed with the Aryans for world hegemony, and how they failed.*

4. *Wilna is the great reservoir that pours the Jews into Europe. It was the Jews of Wilna and the surrounding area who, after the Russian campaign, murdered our wounded. Thiers recounted this episode in his story Du Consulat et de l'Empire, volume XIV. "A horrible thing to say," he wrote, "the miserable Polish Jews who had been forced to receive our wounded, as soon as they saw the retreating enemy, began to throw the wounded out of the windows and sometimes even to slaughter them., thus getting rid of them after having stripped them. Sad homage offered to the Russians of whom they were the supporters."*

5. *Needless to say, there is not a word of truth in the stereotypical phrase: "The Jews invented the bill of exchange. The bill of exchange, the letter of credit, the check were in common use in Athens four centuries before our era; the symbolon, the kollubiestika symbola, were real bills of exchange. The bankers, the trapezites were not satisfied to exchange the beautiful staters with the head of a woman of Cyzicus for the tetradragmas with the owl of Athens, the darics in the image of a sagittarius of Persia for the coins of Aegina tortoise-tagged; they were constantly using the credit instruments in use today. To be convinced of this truth, it suffices to walk through the Trapézitique of Isocrates, who makes us witness the history of a banking house for more than a century.*

Listen to what Sopeos' son said: "Statocles had to embark for the Bridge, and I wanted to bring as much money as possible from this country." So I begged Statocles to leave me all the gold he was carrying; on his arrival in the Bridge he would be made pay by my father on the sums which this one had for me. In

fact, I considered it a great advantage not to expose my coins to the perils of the journey, especially since at that time the Lacedaemonians were masters of the sea. "

The endorsement of the bill of exchange, the endorsement, the second signature were all well known; open the Trapezitic again : "Statocles asked me who would reimburse him for his advances if my father did not comply with the instructions given in the letter and if he did not find me when he returned from his trip. I then introduced him to Pasion, who undertook to return the principal and the interest due. "

In one of his letters to Atticus, Cicero, when sending his son to Athens, wonders whether to give him cash or give him a letter of credit.

On this subject, see an interesting work by M. Caillemer: Studies on the legal antiquities of Athens: bill of exchange and insurance contract .

6. General history of Semitic languages .

7. Consult on this subject the Jewish Molochism , posthumous work of Gustave Tridon, the former member of the Commune which, in spite of his errors and his blasphemies, contains some exact points of view. Gustave Tridon is the only one among the revolutionaries who dared to attack the Semites whom he calls "the shadow in the picture of civilization, the evil genius of the earth." "All their gifts," he said, "are plagues. To combat the Semitic spirit and ideas is the task of the Indo-Aryan race. It is good to note that he did not publish this book during his lifetime.

8. Israelite Archives , year 1864.

9. We see, on Holy Saturday April 12, 1884, Renan taking part in the company of a Jew, named Armand Lévy, one of the organizers of the Anti-Clerical Congress, in a ceremony made burlesque by the presence of this character, the inauguration of the bust of Mickiewicz, at the college of France. This Armand Lévy has absolutely no literary title. According to the Gaul , he is a former businessman who now occupies his leisure time by devoting himself to club politics. We meet him in all public meetings, socialist among socialists, wine merchant among wine merchants. The most astonished must have been poor Mickiewicz who, on many occasions, notably in his popular book Ksieje Pielgrzyma, has withered "the sordid soul of the Jews and their vile spirit." "

We will see, in this book, Renan fallen even lower.

10. The greed of the Jews for the crosses is matched only by their insolence vis-à-vis the governments which granted them. In 1863, the Israelite Archives felt sorry for the Israelites in wearing decorations such as Isabella the Catholic, Saint Nicholas of Russia, Saints Maurice and Lazarus and asked "that the name of these decorations be returned to secular."

11. The oppression of the Jew, the nuance, I believe, is worth pointing out, is not the somehow unconscious mastery of the superior being, it is the oppression of the inferior that is imposed on the elite by I do not know what crude obstinacy, what stubborn and muffled contempt for the freedom of others, what will persevering in the smallest details. What is it that has not suffered one day or another this tyranny from

below which somewhat resembles the stubbornness of the cook who, if the master is weak, ends up making him eat everything he needs? can't he suffer ?

The Goncourts have marvelously portrayed this gradual invasion of the Jew in *Manette Salomon*, where we see a great artist who gradually comes to be annihilated, reduced to nothing, trampled underfoot by an Israelite joke who has entered his life. workshop, as the Jews entered France, out of pity.

12. Quotes from the *Talmud* reproduced by the *Revue des Études juives* .

13. What could be more striking example of this creative impotence of the Semite than this Carthage which, after having been the mistress of the world for a while, did not leave a work of art? When the all-powerful Semites at the present time, the Rothschilds, the Camondos, the Sterns, rulers of Tunisia, thanks to Gambetta, decided to sacrifice a few cents out of their profit to question the ruins of Carthage, they did not find only a few insignificant objects, while the humblest town of Greece delivers new treasures to us every day. There was more art in the factory of a potter living in a hamlet of Boeotia, Tanagra, than in all of Carthage.

As MM Georges Perrot and Charles Chipiez show us in their *History of Art in Antiquity*, the Phoenicians reigned for centuries over the Mediterranean, without inspiring in the peoples with whom they were constantly in touch with other feelings than mistrust and fear for their greed for gain, for their perfidy, for their misdeeds. "We knew that, by ruse or by force, they took what was not sold to them, that they were trading in slaves and that all means were good for them to seize, by force or by ruse, of a beautiful girl or child. We could not do without them and we feared them, we hated them. They were called *polupaipaloï*, "very fine" men, "those who knew how to deceive," *apatèlia eidotes*, "those who exploited, who devoured," *trôktai*, and "which caused great harm to men." "

14. *Petit Jacques* , drama in 5 acts, performed at the *Ambigu* on November 12, 1881.

15. Note again that the Jew does not even create in this order, he limits himself to corrupting what exists, he degrades a thing that has remained decent and clean as long as he is not involved in it. Of the old French dance, good-natured and laughing, he plays the ignoble cancan, the rascal ruckus, of the song, naive ariette or merry Christmas that our fathers sang for dessert, he makes the operetta to the raucous Evoices, to the under- heard obscene, lustful rhythm; the sometimes a little lively, biting, aggressive journalism of our fathers, it chronicles in blackmail; the kids just burning, light, a little low-cut of xviiith century, it makes the gravelure; from the caricature of Gavarni, Daumier, and Traviés, he makes the big filth that Strauss, worthy relative of the musician, sells in the rue du Croissant.

16. Like Saint Louis, like Dante, Christopher Columbus was a tertiary of the order of Saint Francis. It now seems demonstrated that Joan of Arc also belonged to the Third Order; she was encouraged and supported in her mission by Br Richard, the famous preacher of the time. The Franciscans played a big role in the deliverance of France and in the war against the English. German Jewish agents in disguise as Republicans knew well what they were doing by tracking down our clerics.

See, on that subject, Mr. Simeon Luce's article in the *Revue des Deux Mondes* of 1st May 1881, and the magnificent work of St. Francis of Assisi published by the RP Capuchins under the direction of Fr. Arsène de Châtel and Fr. de Porrentry.

17. State of the Jews .

18. A look at the history of the Jewish people .

19. Lavater observes that Jews, in general, have pale faces, hooked noses, sunken eyes, prominent noses, strongly pronounced constricting muscles of the mouth, frizzy, red or brown hair, sparse beard, ordinary mark of effeminate temperaments. "Physical degradation," he adds, "always follows moral degradation, it stands out more strongly among the Hebrews, it is the result of complete depravity. "

The portrait is a bit loaded. The Jews among themselves are not depraved: the harm they do to the goym is only the exercise of war, too bad for you if you are too vile to defend your God and too stupid to protect your money.

20. See: *Historical, political and literary studies on the Jews of Spain*, by Amador de Los Rios, translation of M. Magnabal and *The Jews of Spain*, by Graëtz, translation of M. Georges Slenn.

21. The Jews, their history, their customs.

22. There used to be four rites: the Sephardi rite , the Askenazi rite , the Pullen rite and the French rite . The French rite disappeared following the expulsion of the Jews from France.

The sect of the Karaites has 500 members in the states of Wilna and Wolhynia, 200 in Odessa and nearly 4,000 in Crimea.

The Karaites do not recognize the authority of the Talmud and only admit the rule of Scripture. Orthodox rabbis qualify the Karaites as Samaritans, Sadducees, and Epicureans. This sect, according to them, was founded by a rabbi of the VIIth century, Anus ben David who had presented himself in Babylon as a candidate for the high dignity of Gaon or Resch Gloutha. Furious at having been repulsed, he would have constituted a dissident sect.

The Karaites, for their part, claiming that their sect already existed from the time of the first temple. In 1836, the Chacham of Troki replied to the Emperor Nicholas, who questioned him while passing through this city: "We cannot be reproached for having crucified Jesus Christ, because we were no longer in Jerusalem since the destruction of the first church. "

23. Portuguese and Germans wait, to be completely reconciled, that the common enemy, Christianity, is destroyed. Nothing is more instructive in this respect than the beginning of a pamphlet published in 1865 when it was a question of the fusion of the two rites. We can clearly see here that the hatred of Christ is still as strong among the Jews, that it is the rallying point for all, that it animates both practicing Jews and so-called free-thinkers.

Here is the preamble of this brochure addressed to "Gentlemen of the merger commissioners:

"Gentlemen, before we modify anything in the forms of our worship, a question, a serious question must be presented to you.

"Can the divinity of Jesus Christ resist the light that our time has shed upon it?

"If this divinity were to retain its prestige, if the unity of God, the divinity of Jesus, the Holy Trinity and the adoration of the Virgin can still be united in the same worship without human reason being offended, if

the The time has not come, let us beware, Gentlemen, of the spirit of modification or reform, let us be patient, resigned and let us hand over intact the worship of our fathers to the generation which will have the glory of making the religious idea triumph. righteous, of the one God. "

(From the Fusion of Portuguese and German rites . - MICHEL LÉVY .)

24. Aschkenez is, according to Genesis, the name of one of the sons of Gomer, the eldest son of Japheth. According to Mr. Théodore Reinach, he is considered by the rabbis as the father of the Germans. Sefarad is the biblical name for Spain.
25. Two volumes, at Calmann-Lévy.
26. Flatters was a Jew by birth and he certainly died a victim of a religious idea as much as of his dedication to science, the question of the Jews of the Sahara being very close to Israel's heart.
27. In an order, this time very secondary, we must also cite as a warning a conference by a lady From the city, at Boulevard des Capucines, October 30, 1882 " the Israelites of Paris, their talents, their minds, their money, their power ... "
*"The Jews," said the speaker verbatim, "are quite rich to buy France and perhaps they will buy it when the dynamite has done its work ".
The Jews were nodding their heads with bald-headed movements that I still see. Not a Frenchman got up to shout "Shut up, impudent, France is not yet for sale!"
The representative of the anti-Semitic German committee, which follows here all Jewish events, not the view of France that he did not uphold, but the point of view of the Aryan race that he suffers to see so humiliated in certain countries, said on leaving: "If the Jews allowed themselves to publicly insult Germany in this way, what a massacre they would carry out the day after these brazen people!"*
28. Mr. Émile Montaigut, in his Modern Writers of England , indicated the influence that Claude's Wife had on the composition of Daniel Deronda . "The neo prophet," he writes, almost hissed by Parisians, slightly transformed, became, according to all appearances, the character of Mordecal, like Claude's wife, by a similar transformation, became Gwendolen Harleth. "
29. Consult, on this subject, a curious work " the Nestorians or the lost tribes ", by Israel Grant. Also consult a work published about twenty years ago in England: Table of American Indians, their general character, their customs, their language and their public rites, religious rites and traditions showing them as the descendants of the ten tribes Israel, with the language of the Prophets towards them and the path they had to follow to move from "Media" to the new continent , through Israel Worsley.
In 1846, deputies were sent to search for the tribes, but they returned without having accomplished their mission. They only found, says the Jewish Chronicle of the time, "the presence of four million Jews in the East Indies, twenty days from Sangala. It is probable that in some time we will still be obliged to feed this one.
30. In April 1885, the Judische Press gave some interesting details about the Jews of these lands. "We report," she said, "a large Jewish population in Merv, in Turkhestan and in Seraks which is one of the

support points of the Russian army. Most are from Persia and Afghanistan. Merv's Schocker is from Merched, Khorassan. We know that the Israelites of this land were forced by arms forty-five years ago to embrace Islamism. Five hundred families thus put on the turban, but this conversion, like that of the Maranas of Spain, was only apparent. Officially they practice the Muslim religion, but their feelings have remained Israelites, and internally, in their homes, they scrupulously observe the worship of their ancestors. Every family has its schocket who secretly bleeds slaughter animals. These Israelites marry exclusively among themselves, the young girls - they take husband around 9 or 10 years old - far from receiving a dowry, compensate their parents by a contribution paid by the husband. The religious leader of these Israelites is a certain Rabbi Mordecai, who is at the same time one of the largest silk manufacturers in the country. He is said to be rich in several millions. "

31. *Institutum societatis Jesu . Roma, typis civitatis Catholicae, 1869 Volume V . Decree V^e congregationis generalis. Decretum LII .*
32. *At the school in the rue des Postes, we had received as tutor Dacosta senior, who was in a precarious position. We know the role his son played in the execution of the hostages. There was nothing encouraging about the essay.*
33. *Decreta VI^e congregationis. Decretum XXVIII .*
34. *Deutz: Arrest of Madame . Also read in the Mémoires de M. de VielCastel volume II, the account of a strange conversation about Deutz, between Marshal Bugeaud and Romieu.*
35. *Remarks that the fellow is no more French than Spuller, who was born to Baden parents, or than Leven, who was born in Frankfurt, and that he has no reason whatsoever to meddle in our affairs.*
This Deutz is interesting, in the sense that it is in a way the precursor of all the brokers of business across the Rhine: the Spullers, the Leven, the Reinach, the Strauss, the Bauer, the Meyers, the Wolffs. , the Blowits which fell on our unhappy country at the end of the empire, and which took such a place since the Republic.
This whole Deutz family seems to come out of a Disraeli novel.
Drack, the brother-in-law of the wretch who delivered Madame, Sara's husband, abjures Judaism and is appointed librarian of the Duke of Bordeaux, his wife runs away with her children, He does penance in the synagogue of Mainz, joined his wife in England, returned to Catholicism again and was appointed Knight of the Golden Spur and Librarian of Propaganda!
36. *See also the Curieux of December 1, 1908.*
37. *We will come back elsewhere on this question of civil status which allows many German Jews to enter French society, and to play an important role in politics, by concealing their first identity, by making a new skin so to speak. Mr. Guy de Charnacé incidentally touched on this important point in Baron Vampire .*
38. *See the Revue des études juives which, before the note presented to the Academy of Inscriptions by M. de Maslatrie, is forced to confess the Salomoncini brothers; for Lopez, the History of Philippe II by M. Forgeron; for Goldsmith, the Department of Foreign Affairs during the Revolution, by Mr. Frédéric Masson; for the Kaulla and others the newspapers of the time.*

39. This Cerfbeer really seems to have been a righteous and sane man. In 1847, he addressed to the dynasty of Orleans dominated absolutely by the Rothschilds, these lines which seem to be yesterday, with the exception of those who, five years ago, expelled the French from their domicile, no were neither blind nor mad, but paid for by Jewish Freemasonry.

Two years ago, we scattered and drove out some religious, and in that we satisfied a stupid feeling of popular hatred. Blind or fool who persecuted them! The danger was not rue du Postes, but rue Laffitte .

40. In his book *The Security Service by its Former Chief*, M. Macé showed us "the agents signing their reports with the Masonic ***, and making everywhere, even on duty, the signals of this company." "

41. The dean of Nathan was a true patriarch, he made his first conviction for thefts go back to 11 Germinal year XIII, he suffered the last at the age of seventy, May 6, 1852. At that time, he exercised the profession of merchant of wood and enjoyed great consideration in his neighborhood, a friend of the arts he was the benefactor of the artists of the Boulevard du Temple, to whom he lent money at fifty percent.

The Nathan clan, say the famous Causes , had its female illustrations, Minette or Esther Nathan, woman Mayer, watch thief (storefronts), pickpocket, and especially her sister, Rosine Nathan, elegant and fertile in disguises. Twice, in Saint-Germain and in Bicêtre, Esther was able to escape in the rich clothes of a sister, because Rosine Nathan has, for many years, deceived her victims and the police, under the most diverse disguises. A woman of the world if need be, she has, like Balzac's "Asia", her people, her car, her lace, her diamonds. She has the language of the great lady, as she does outside. It is a female 'Collet', actress at least as much as a thief. "

It was a bit like the Schumacher type, that line of coachmen, who was one of the elegant ladies of Paris and who married the Marquis de Maubreuil. The brother was at the Bagne, where he naturally did not stay long, while the sister received the most distinguished people in Paris.

42. These associations of Jewish criminals seem to have continued. In October 1884, a man named Meyer dit Leitem was arrested in Strasbourg, who specialized in centralizing securities and values from thefts. We found at his home a batch of 400,000 francs of shares stolen in Brussels, a batch of one million securities subtracted a few years ago from Mr. Burat, stockbroker, 200,000 francs of securities stolen from Madame Veuve Bontemps , owner of the Montmartre theater café.

It seems difficult to understand how Meyer would have come into contact with all these different thieves if there was not a cosmopolitan organization operating regularly.

What could be more significant, moreover, than the letters addressed to the Financial Company, following a famous theft and signed by Michael Abrahams? Any comment, I think, would be superfluous in the face of the quiet shamelessness of these people, who act as intermediaries for thieves, who treat this publicly as ordinary business:

Telegraphic address London, September 27 at 8 a.m.
Mabrams, London.

Société Financière, Paris

Today we received a visit from Mr. Samuel, the agent of the holders of your securities. It informs you that they will want to return the N values... due to an 85 percent payout. And, as for other values, City of

Brussels, etc., etc., he asks you to make them an offer of a sum (per cent) to obtain their recovery. We believe they will return N shares well... for less than 35 percent. Please write to us how much your customers will want to sacrifice to get it back.

Signed: MICHAEL ABRAHAMS, SON AND C °.

Here is another letter written by the same, as the robbers prolonged the talks, in the hope of obtaining better conditions.

Since the receipt of your letter of October 25, we have received a visit from the person charged by the holders of the negotiating securities. He visited us today, and he tells us that his friends don't want to accept the 100,000 francs you offer, so there is nothing more to do.

Receive, gentlemen, our sincere greetings.

MICHAEL ABRAHAMS, SON AND C °.

43. *It is regrettable that Maxime Du Camp, in his Philosophical Considerations on the Commune , did not think of indicating the enormous part that the Jewish element had in this. Renan, who hardly takes the risk when it comes to attacking the powerful, wrote, however, "in the French revolutionary movements, the Jewish element has a capital role. Du Camp left this point in the dark. Perhaps there are documents on this point in all the notes relating to his book which he deposited in a safe place - in which he was right - and which should only be made available to the public. after his death.*

By recounting that an arrest order had been issued against him by the Commune, the author of Paris does not seem to have fully understood the reasons for this measure. At that time the old Garibaldian did not yet have the reputation of reactionary which he owed to the publication of his work on the Commune.

Obviously the order came from some Dacosta or some Mayer who wanted to punish the outrage done to the Jews. The appearance, in the Revue des deux mondes , of these few pages which tended to strip the Jews of the halo of holiness which suits them so well had outraged Israel. We find traces of these Anger in the Bulletin of the Alliance where we see that a speaker, to calm the agitation, declares "that the necessary measures will be taken." "

44. *The banker Hirch, who had changed bancknotes which he knew to be false, was condemned, it is true, by the 8th Chamber, on May 8, 1884, to a fine of 7,500 francs, but this relatively light fine had the character a disciplinary sentence, a family punishment. The banker was struck because he had addressed himself to M. Monteaux, that he had wanted to deceive a co-religionist.*

Do you see me presenting myself to Rothschild with a fake bancknotes! They arrest me, they put me at the station, then from there to Mazas, in secret, they question me, they ask me for my accomplices, and I am sentenced to one year in prison.

In August 1885, two criminals convicted of the murder of a trunk maker in the rue d'Angoulême, Gaspard and Meyer, found themselves together in La Roquette. Trained by his accomplice, Gaspard was only an unconscious instrument, it was Meyer who had the idea of the crime and who coldly proposed its execution. It is Meyer who is pardoned and Gaspard who is executed.

45. The theft of the Hôtel des Postes proves, what we can afford without being worried, this theft is committed in unprecedented conditions, in a room where only these employees can enter, everyone names the culprit, a journalist declares that he will designate him before the tribunal if he is put on trial, we indicate with precision at which time the Italian annuity securities sent by a banker from Palermo were negotiated. The senior official in question is not deprived of his liberty for a minute. We say to the magistrate in charge of the investigation "Do not push this case - (textual). We obviously feared having to strike someone who had been the accomplice of Isaiah Levaillant and Girard and who had given an appearance of authenticity to the famous Petit Papier found in a wagon with the postmark on it.

The Jew Edouard Millaud, to put Cochery at ease, was kind enough to address a question to him in the Senate Finance Committee in March 1884. Cochery replied that the loss barely amounted to 9.414 francs. "Very well," said Compere Millaud, "this must be all the more true since at the time of the theft you published a very detailed note according to which the amount of the values subtracted amounted to a million." This Jew is really touchingly discreet. In his place I could not have prevented myself from asking the Minister of the Post clearly how he explained that a thief could have known that the bag in which the valuables, declared or recommended, to be distributed the next day were deposited, was placed, during the night of April 16 to 17, 1882, in a special cabinet, armored, open, to take the bag, two locks with different keys .

The Post Office has become a veritable forest of Bondy. Some of the employees seized the correspondence for the black cabinet whose existence was officially revealed by the debates of the Saint-Elme affair in the Chamber; the other opens what remains to take the values that may be there.

46. M. Paul de Cassagnac, in a day of verve, drew of this Jean David, who recently died and who was the leader of the Republican party in the Gers, a dyke portrait of Callot's fantastic pencil.

"He is a tall, thin, lanky, hunchback-headed, grimacing face, resembling those Mephistopheles in oxidized green bronze, which serve as fantastic candlesticks.

"At rest, or would say a hanged man dried on the gallows."

"When he walks stooped, dislocated, we think we perceive strange noises, parchment rustling of the skin that the old manuscripts make hear, and it seems that his tibia makes a castanet on his fibula.

"We are afraid that it will break, like a skeleton badly numbered and badly assembled by too loose wires.

"Morally, it is the result of electoral theft.

"He directed three times the invalidation of his competitor, my excellent friend Peyrusse, and by a sleight of hand which he himself declared inexplicable and unexplained, he changed overnight, being mayor of the town of Auch the attendance sheets, the bags of ballots, and declared himself elected, three days after the ballot which had proclaimed Peyrusse.

"Besides, that's the habit in Auch. In broad daylight, we get the dead, absent, unworthy to vote, and we complete the work by falsifying the votes of conservative voters.

"As for monitoring the ballot, do not try it, there are three hundred thugs who make an insurmountable barrier between the ballot box and you, and who serve as a screen for electoral fraud, highly admitted, and known to everyone over there. the world. "

47. The Jews even have a king of baccarat, this is the nickname by which WR Deutsch was known, a character still in the fantastic existence who, after having been a theater director for some time, won for

twenty days in a row in Washington. club and Press Club, all baccarat games. The total of his gain amounted to 1,700,000 francs which he lost again with the same rapidity.

48. *Israelite Archives , year 1867.*

49. *What I say about the passions of love can be applied to drunkenness, which is rarer among Jews than among Christians. The need to split up, to get excited, to stir our whole organism violently, is a low form of the feeling of the ideal, it is the ideal that has fallen instinct ... The Jew is a stranger to these troubles of the soul. As soon as it is demonstrated to him that drunkenness brings nothing, he does not feel the desire for it.*

50. *I told you earlier about Lévy Bing. Read what the Israelite Archives wrote about him at the time of his misfortunes, during the celebration of Peçach .*

"The feast of deliverance has not been a universal deliverance, and for regions where the dawn of freedom of conscience has not yet had it, and for those overwhelmed by misfortune. And among these individuals, how could we not have a thought for the one who has just succumbed, author, we do not know, but in any case the first victim of a great financial disaster which strikes at the same time both the place of Paris and the eastern region? It is outside the society of his relatives and even separated from the society of his fellows by too rigorous legal requirements, that the Passover celebrated, the author of these Religious Meditations published ten years ago. "

How in gallant terms these things are put!

How tender and delicate is all this? Is it possible to indicate more delicately that a co-religionist has some trouble with Themis? Suppose that condemned, not for wanting to take someone else's money, but for having defended the Truth, I celebrate Peçach in a prison, what Catholic newspaper would think of sending me a souvenir? who would speak of me in these affectionate terms?

51. *If I quoted what ben Bether, or rabbi Yokanan say to the Yomma treaty , or certain passages of the Berakhoth treaty relating to the times when the woman is Nid'ah , the Jewish journalists or those of our colleagues who married, the Jews would tell me : "There is a very intimate casuistic point here and one that we do not discuss in public. They applauded like the deaf when, in his book on the Jesuits, Paul Bért, the great master of the university, raised all these questions.*

52. *The last census gives for Algeria, where the cult was mentioned, the figure of 35,663 naturalized Israelites, namely:*

Department of Algiers: civil territory, Israelites naturalized by the decree of 1870: 10,414, military territory, 610.

Department of 'Oran: civilian territory, naturalized Israelites, 14,870, military territory, 188.

Department of Constantine: civilian territory, naturalized Israelites, 10.006, military territory, 69.

53. *These good relations between the Israelite Alliance and the Shah of Persia did not continue. On March 3, 1883, the Jew Isaac Davisch was found possessor of the jewels stolen from Mirza ali Khan, son of the late Grand Vizier. In France it would have been decorated, but the Persians took it badly. Isaac, put to the torture, confessed that he had received the jewels from the Jew Haim Isaac. Barchi, son of Simon, head of Tehran's Jewish community and chief rabbi Abraham Hadji Baba, were also arrested. We succeeded in*

making them return 126,000 francs. Of course, the Israelite Alliance cried out for persecution and it was possible to foresee the moment when we are going to declare war on Persia.

54. *History of the Israelites from their dispersion to the present day.*

55. *One of the most complete books ever published on the Jews: Zur Vohkunde der Juden , by Richard André (Leipsig, 1881), gives a total of 6,139,662 Jews for the whole world, but again the errors visible are numerous, since the author accepts as exact the affirmations of Davon, of which we have demonstrated the falsehood, and sticks to the figure of 14,888 Israelites for the department of the Seine, which is absolutely ridiculous for us Parisians who find it all over.*

Malte-Brun estimates the number of Jews at 5,000,000, Bible Society at 2,500,000, Catholic Magazine at 3,260,000, Groeberg and Pinkerton at 5,000,000, Hassel at 3,930,000, Hoerchelman at 6,598,000.

The Masonic Universe gives a figure of 9 million Jews. (Precise of Masonry , by César Moreau).

M. Théodore Reinach, the author of the last work published on this question, fixes the total figure of the Jewish population at 6,800,000, thus distributed: 5,400,000 in Europe, 800,000 in Asia, 350,000 in Africa, 12,000 in Oceania. it indicates, 40,000 Jews in Paris which is clearly below the reality.

56. See on this subject two excellent articles in the Scientific Review of April 23 and May 14, 1881.

During the epidemic of 1884, while in Marseilles there were 1,800 deaths out of a population of 360,000 souls, the Jewish population, s 'amounting to about 4,000 individuals, only provided a figure of 7 deaths. Of these 7, there were 2 people ill for a very long time, and another 99 years old.

In England this singular immunity has also been observed. Mr. Billes' report, addressed to the English Parliament at the time of the cholera of 1853, contained this: "I have every reason to assert that the Jews suffered much less, proportionally speaking, than the other classes of the population. presented scarcely more than thirteen cases per twenty thousand people, that is to say three quarters per thousand, while in the middle of September, the figure of the deaths amounted to twelve thousand eight hundred and thirty-seven for the Metropolis, which makes that on thousand, from one quarter to another the proportion varies from one to twenty-nine per thousand.

57. *Literature and philosophy mixed .*

58. *Martial compares the breath of the observers of the young sabbatical to the miasmas exhaled from the sulphurous vapors of the Albula to the gown of an old soldier, to the smoke of the extinguished candle from Leda's lamp, to the corruption of the bed of the viper, to the smell of the fox.*

59. *In Germany, there are special establishments to treat Jewish neuroses. We find in the Archives the following announcement, where the Talmud, mingling singularly with all the paraphernalia of modern science, opens all kinds of horizons to the thought which sees there all these millionaires tortured by disease.*

Bockenheim - Frankfurt-sur-Mein

Health center

for neurotic Israelites.

"Hydrotherapeutic establishment, electrotherapy, at the foot of the Faunus, near a charming forest, comfortably arranged and according to the doctrine of the Talmud. "

60. Regarding the mortuary tastes of Sarah Bernhardt, let us recall a story which is pretty. At the time of the first performance of *Foedora*, one of our colleagues, Mr. Félicien Champsaur had imagined giving in his diary a reproduction of the famous photograph of the actress lying in her coffin. Sarah did not like the idea, and she ordered the seizure, which a friend was assigned to operate. Boiling with ardor, he rushed to see the commissioner who was precisely the one who found it charming that on Mi-Lent a caricature of Christ on the cross was walked on the boulevards.

- Commissioner, an infamous drawing has just appeared.

- What are you singing to me here? A poor old priest who has been ridiculed, a religious represented in an indecent attitude. That's freedom, sir. Long live freedom!

- Do you think about it? Do you know who we dare to attack? to a Jewess, to Sarah!

- Attack a Jewess, Sarah! What are you telling me? I take it, I take it all, I take it myself....

And abandoning the prisoner he had to interrogate, he rushed to get hold of all the seditious copies.

It brings to mind the no less amusing adventure of Camescasse. When the Jews of Rosie settled in the Golden City, They immediately thought of building an oratory, and certainly I will not blame them. No matter which God you pray to, it is always good to pray.

Unfortunately Camescasse was not warned, and when he read on the file: Opening of an oratory, he was seized with an indignation that one understands. An oratory... a chapel, he cried in bewilderment! Caubet, who had just entered, had a congestion at this word of chapel. "A chapel! a chapel! He yelled between gasps. We will quickly close their chapel to them and seal it!"

The employee who brought the case tried in vain to get a word.

"Allow me, gentlemen," he stammered.

- Allow that! Vocié Caubet, what would the Clemente friendship and the Friends of the Sinai say?

"But it is an oratory for the Jews of Russia," the employee managed to say.

"Jews," Camescasse murmured, "Russian Jews again, friends of Baron de Rothschild!" Ah! The good people! let them pray at their ease, wherever they want, as long as they want! I thought they were Christians and French....

61. The Marquise de Noailles, her first wedding, Countess Schwlkoska, is also a Lachmann without our knowing if the family is the same. This marriage alone explains why a man with such a name serves the government of decrees.

In this family again what a terrible Indication there would be to gather, from the point of view of heredity and the transmission of the Jewish neurosis!

The death of Marshal de Mouchy-Noailles, one of the ancestors of this Republican, is one of the most moving episodes of the Revolution. The marshal was nearly eighty years old, he was guillotined with his wife who was sixty-six and did not even appear in the indictment. When they came to call the marshal, tells a witness, in the History of prisons, to take him to the Conciergerie, he begged the one who told him that he had to go down to the registry not to make any noise, so that the marshal would not notice his departure. She had been sick the previous days, and she was in the remedies. - She must come too, they replied, she is on the list, I am going to warn her to come down. "No," replied the marshal, "since she must come, it will be I who will warn her." He immediately goes into the bedroom and says to her: "Madame, we must go downstairs, God wills it, let us adore his designs. You are a Christian. I am leaving with you and I will not leave you. The news that M. de Mouchy and his wife were going to court spread in a few

moments in all the rooms. The rest of the day was a time of mourning for the prisoners. Some moved away from their path, not feeling the strength to support this spectacle, others, on the contrary, lined up in a hedge, wanting to show them their respect and their pain one last time. Someone raised his voice and said: "Courage, Marshal! He replied in a firm tone: "At fifteen, I mounted the assault for my king, at nearly eighty, I will climb the scaffold for my God"

62. Another Deutsch is one of the important leaders of the Nihilist Party. Arrested in the Grand Duchy of Baden, he appeared in October 1884 before the Odessa Court Martial, which sentenced him to thirteen years of forced labor.

63. "We recommend this book," says publisher Kistemackers, both Freemason and pornographic bookseller, to anyone who wants to know in depth the philosophical views of the famous promoter of divorce in France. This book has never had its equal in this kind of ideas, it is of incredible boldness and logic. M. Naquet developed there communism in marriage and in the family, and defended there ideas which he had never dared to bring to the French tribune... "

64. "Whatever happens," Naquet declared to a reporter, in November 1885, the Republic will live, if necessary, to save it, we would take the Bonapartists with us ... Oh! there are Bonapartists and Bonapartists, and they are not all of the same kind as M. de Cassagnac.
"I am not saying," he added, "that Prince Napoleon should be easy for all Republicans to swallow, but if it comes to that: war as well as war! Everything rather than the monarchy! "

65. Brussels review cited by the Israelites Archives , volume 41.
For all this question, consult the rabbinical code: " Eben Haezer , translated by extracts, with the explanations of the Jewish doctors, the jurisprudence of the Court of Algiers, and notes comparisons of French law, of Muslim law by E. Santagra, president of the court of Mostaganem, and M. Charleville, chief rabbi of the province of Oran. "
The book Eben Haeser includes five treaties: Scholh , unions, Kidouschim , marriage, Ketubot , dowry, Gittin , divorce, Yiboum , levirate.
N. Schwab, who undertook a very considerable work, the complete translation of the Talmud, arrived at the Guittin treatise , but he has only published the beginning.
According to the Ketuboth treaty, a woman can be repudiated without returning her dower: if she gives her husband forbidden food, if she deceives him about the time of her menses, if she does not do her duty in relation to the Hallah, if she walks bareheaded outside, if she goes down the street. Aba Saul still says if she insults her husband's parents in his presence. R. Tarfon adds if it is loud. We understand by that, according to Samuel, the one who, speaking in her house, raises her voice so much that her neighbors hear her at home. According to Rab, it is only the woman who is heard from another room in her marital relationship.

66. Mr. de Gavardie, a courageous Catholic however, had an excellent opportunity to observe the invasion of the Jew among us, during the discussion of the law on the freedom of money, still entirely Jewish law and which is the legalization of the 'wear. In his speech of December 1, 1885, He spoke of Moses, but he did not say a word about the Rothschilds and the Jewish banks, so this speech which could have been interesting, from the point of view of the social question, did not does it have no meaning, it does not

answer anything.

M. de Lareinty, who is, I believe, at odds with the Rothschilds after having been very good with them, has not said a word about them either. No Catholic has discussed in a lively and current way this law which closes with the triumph of Israel a struggle which has lasted for fourteen hundred years between the Church and the Jew who wants to rob the Christian, none has recalled the courageous campaign undertaken in the past against the Jewish bankers by the Franciscans, Blessed Bernard de Feltre, Fra Barnabé de Terni, Ira Giovanni Caize.

67. In all questions the Jew is guided by the exclusive thought of being useful to his own. See what's up with the workers' booklets. French industry, ruined by foreign competition, utters a long moan. Our French workers can no longer find work, because 800,000 German workers, 500,000 Italian workers also make them a terrible competition, our heads of industry see themselves stripped, not only of their processes, but even of their trademarks by people they have welcomed and employed in their homes.

What does the Jew Edouard Millaud do? This false cosmopolitan who, at bottom, is concerned only with the interests of his race, has only one desire, that of making the invasion easier for foreign Jews; in the session of the Senate, of June 19, 1888, he asks for the deletion of this booklet which is a guarantee for the French worker as for the boss, which allows any director of establishment to realize the nationality, the origin, from the antecedents of the worker whom he is going to admit to his home, to initiate into the secrets of his work and his affairs.

68. Gauls of July 10, 1884.

69. There is, in everything that the Jew does or says, a sort of latent gaiety, of imperceptible mystification of an indefinable character which is not summed up by the burst of loud laughter, nor by the harsh joke but rather by a light irony softly drowned in the eyes, that je ne sais quoi that certain women have who seem to whisper: "Isn't it, darling, that I lie well?" I bet you believe what I'm saying "The gentleman with the blue eye and the blond mustache" must have looked that way when he spoke of the need to keep his promises. What is certain is that in April 1885, Camondo's son-in-law and friend chose precisely the day when the law was promulgated to ease off, leaving twelve million differences,

70. The Question of the Messiah and the Vatican Council.

71. The Abbots Leman count 25 false Messiahs: Theudas in Palestine, the year 45, Simon the Magician in Palestine, from the year 34 to the year 37, Menander, same period, Dositée in Palestine, from the year 50 to the 'year 60, Bar-Kochbas in Palestine, year 488, Moses in the island of Crete, year 484, Julian in Palestine, year 530, a Syrian under the reign of Leo the Isaurian, the year 721, Serenus in Spain, year 724, another in France, year 1137, another in Persia, in 1138, another in Cordoba, year 1157, another in Fez, year 1167, another in Arabia and another towards the Euphrates, around the same year 1167, another in Persia, the year 1174, David Almasser in Moravia, the year 1176, another, the year 1280, David Eldavid in Persia , the year 1199 or 1200, Ismail Sophie in Mesopotamia, the year 1497, Rabbi Lemben in Austria, the year 1500, another in Spain, the year 1534, another in the East Indies, year 1615, another in Holland, year 1624, Zabathai Tzevi in Turkey, year 1666.

72. The Jews even avoid pronouncing the name of death. We see in the Ketoubtoh treatise (8 b) that a rabbi was blamed for having said in a funeral oration: "Many men will empty the cup of life" "Many men have emptied the cup, is a permissible expression" said Abaye, "but we must avoid saying a lot of men will empty the cup. »In Berachoth (80 a), Abayé again renews this prohibition to speak of death.

The same sentiment inspires the practice of draining all the water from a house in which someone has just expired. It was a way of announcing the death to the neighborhood without using the word harmful.

73. Revue des deux Mondes of July 15, 1865.

74. Swendenborg the illuminated sometimes with descriptions worthy of Dante, saw Jews in large numbers in the living greedy, or excremental hell of those who have lived for enjoyment.

"Most of this hell," he said, "is made up of Jews, who have been sordidly stingy, and whose presence, when they approach other spirits, manifests itself as a stench of rats.

"As the fantasy they have conceived in the life of the body and in which they have confirmed themselves does not allow them to know that by the new Jerusalem is meant the kingdom of the Lord, in the heavens and on the earth, it results from it that, when they come into the next life, there appears to them to the left of Gehenna, a little in the front, a city in which they flock and crowd; but this city is filthy and filthy, so it is called the defiled Jerusalem . There they run through the streets in the mud and in the mire to the top of the heel, complaining and complaining! »(The Celestial Arcana , 939, 940).

75. Faith, this extra human feeling, enthusiastic, expansive, which transports the being above himself, and which results in proselytism, that is to say by the ardent desire to share with others the noble joys one experiences, is absolutely unknown to Jews, even the most believing. Religion for them is a fidelity to a tradition, and an attachment to the race to which one belongs.

"A remarkable fact, among all, said Mr. Franck in a conference given to the Society of Jewish Studies, under the title: Religion and Science in Judaism, is that the Hebrew language, I mean the language of the Bible and the Prophets, does not have a word equivalent to that of faith. That which later, in some works of theological controversy, has been translated in this way (Emouna) means constancy, firmness, fidelity, truth. "

76. Edouard Etienne Simon dit Lockroy, thus expressed Vapereau. The greatest wit of this clown, who wears a nickname like his father, is to mock the poor Brothers who take the name of the saint we celebrate on the day their vows are made. I give him the change for his coin. Admit that it is not difficult.

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